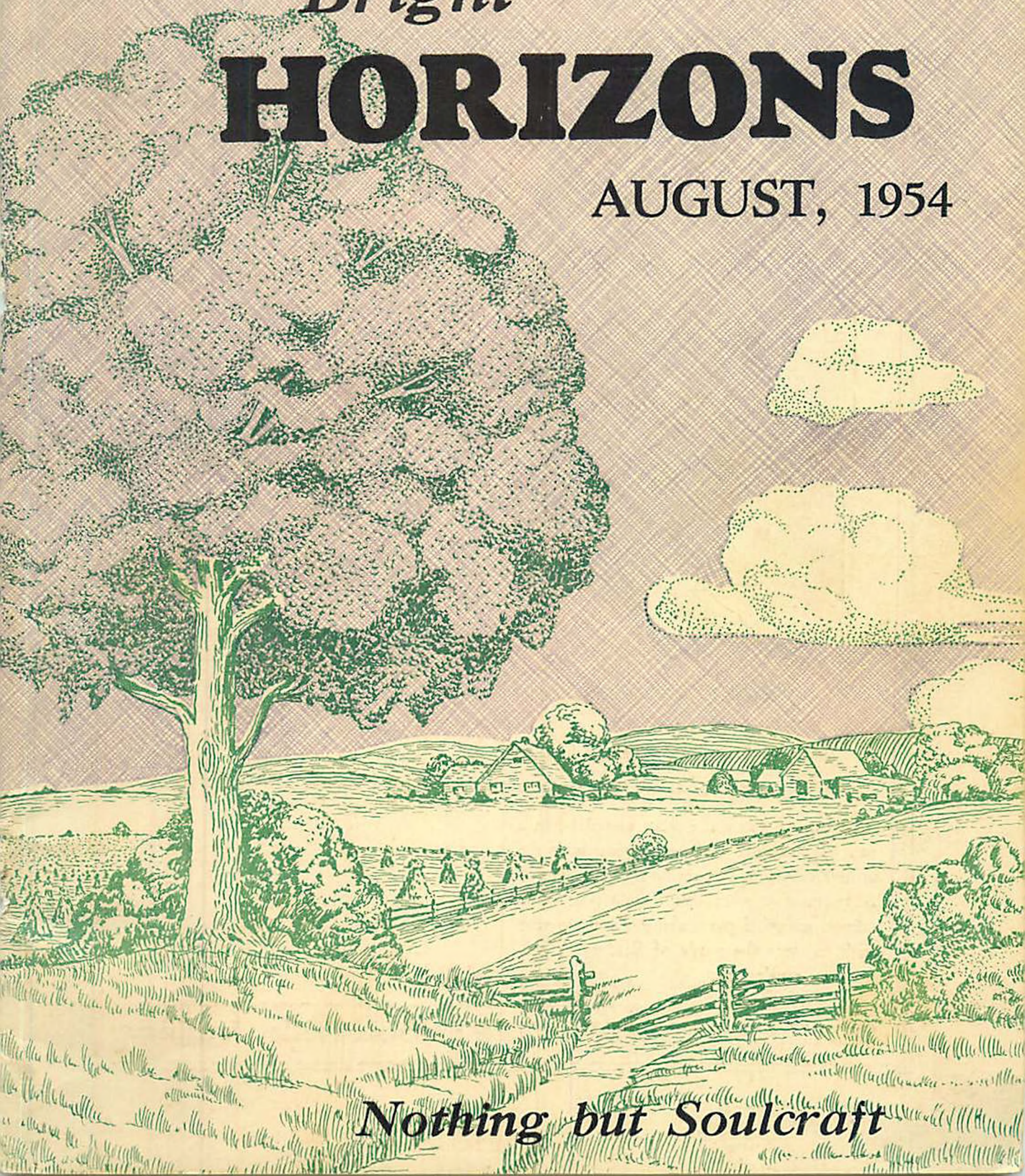
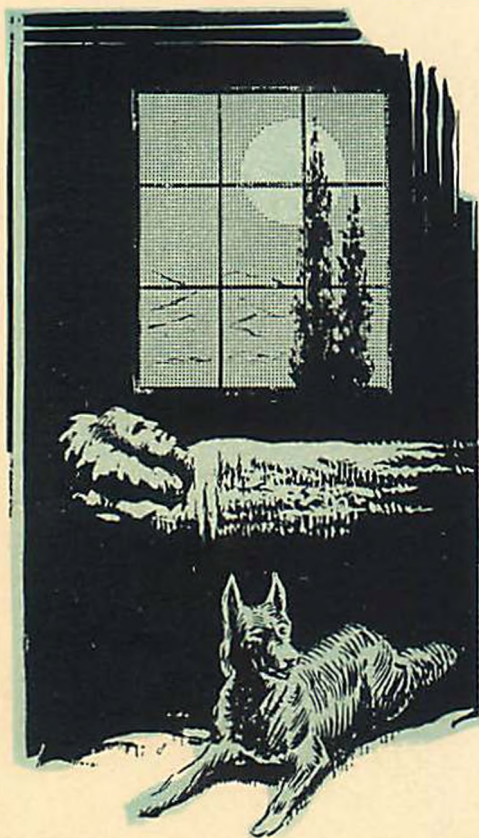


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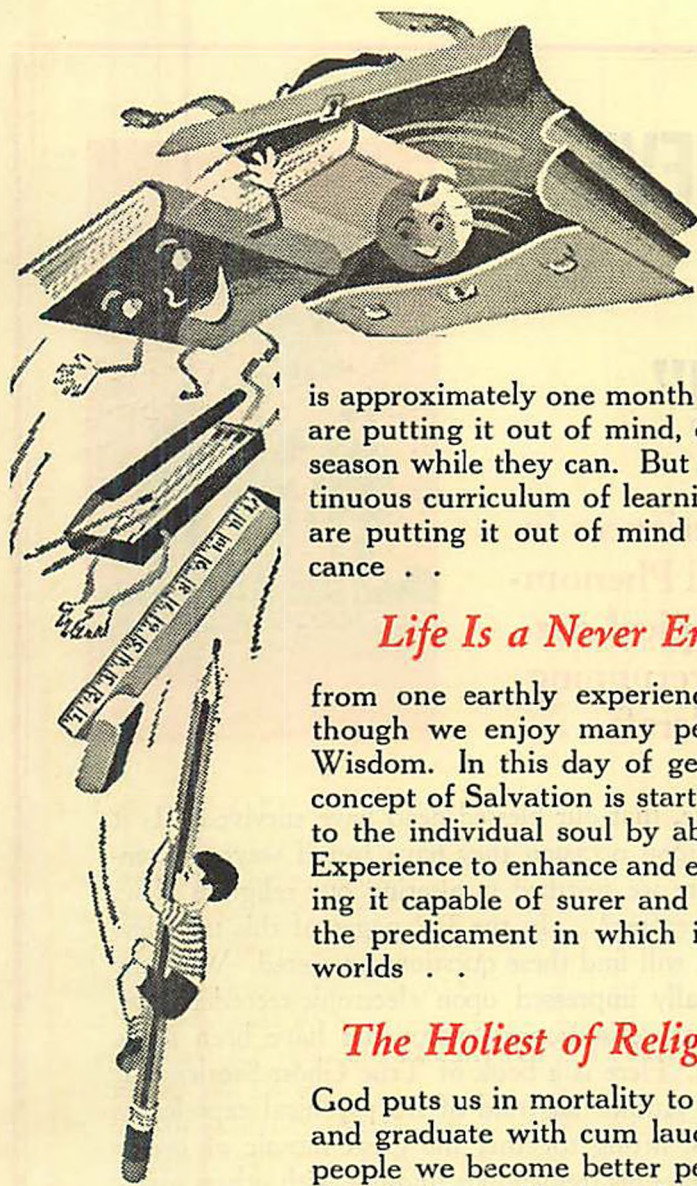
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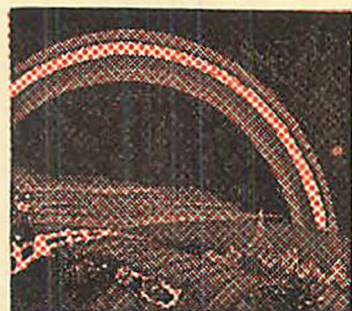
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*A Monthly Magazine of Instruction and Inspiration
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VOLUME THREE

AUGUST, 1954

NUMBER ONE

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Bright HORIZONS

*A Monthly Magazine of Instruction and Inspiration
from Sources Behind or Above the Mortal*

VOLUME THREE

AUGUST, 1954

NUMBER ONE

WHICH Is Better, to Guess or Know?

THERE is a temperament or type of mind that frequently exclaims, "I'm not interested in any psychical phenomena. What I want to know is the spiritual doctrine, and the supernatural in any form lies in another category entirely."

Query such a person as to what he or she considers the supernatural to be, as differentiated from the spiritual, and you will eventually discover him lapsing back toward such aspects of orthodoxy as portray the After-life in terms of sacrosanct idealisms.

To be "spiritual" he concludes, is to live above the practical problems of science and economics in an etheria of desire-wish ponderings. In so-called "spirit" he persuades himself there are no problems, no strugglings, no conflicts,

no fortuitous circumstances. All is relaxation and holy inanity from century's end to century's end. And the lassitude is eternal, excepting for an occasional engagement to oblige orchestrally on an Irish musical instrument. The supernatural, on the other hand, embraces all the enigmas of the nonexplainable, propounds, or offers opportunities for fraud and trickeries, and generally concerns every type of imp and demon temporarily out of gainful employment. It is all so benighted! . . .





PSYCHICAL phenomena, as those most adept in its ramifications best understand it, is naught but the mechanics of spirit existence in proffered demonstration. They are the means and methods by which those existing upon this low material level become erudite in the practices and performings of conscious entities on higher octaves of substance in Matter.

There is only one world but it may hold gradations of consciousness in intelligent exercise. For those on one octave to learn what life is like on another octave, and make comparisons, is the whole end and aim of psychical research. Naturally the moot point of survival of human personality is resolved by such investigation—but largely as a by-product.

The main objective when exploring above the mortal octave is the education that accrues in matters of the soul's development, proceeding from octave to octave. To be aware of it sensibly and accurately is to facilitate the soul in mitigating its adjustments, as it passes from one plane to another. As for the mental pressures and concerns that are removed, to the eternal relief of the sufferer, by having his fears of the nonunderstandable obliterated, they can only be known to be realized.

THE PHENOMENA of the ordinary seance room, granting that neither trickeries nor deceptions are practiced, have as main purposes the correcting of errors in respect to spiritual beliefs. It is a curiosity of human nature that it tends to accept the age of a tradition as proof of its truth. The subconscious thought seems to have it that millions of men, up a score of centuries, could not all have held to a consistent pattern of belief—say in regard to the after-life—without fallacy or disillusion coming to light if it were not based on accurate cosmic fact. It is another weakness of the same mortal intellect to discredit any discovery of new facts that may occur concurrently with the generation called to accredit them. Nineteen centuries is a lengthy span of time, so the average mortal thinks, for men to hold to a given set of beliefs without interruption or upset. That it may be but a handful of seconds in eternity to beings on lofty octaves of cosmic consciousness, puts the matter of error in a short and temporary light.

The truth of the matter seems to be, that basic misunderstanding or misinterpretation of real cosmic truth rarely runs longer than the zodiacal "sign" of the prevailing constellation under which the solar system is passing. This averages in the "celestial year" of 26,870 years only a matter of 2,157 solar years. The intrinsic nature of all popular religions alters each 2,157 solar years, as the system of which the earth is a part goes through each "passover" of the Earth, Fire, Water and Air "signs" . . .

That man may have accepted as fact the mass beliefs of the earth's populace during the current zodiacal "sign", has little or nothing to do with the gigantic cosmic fundamentals that control all conscious life up across all ages. And those gigantic cosmic fundamentals are integral parts of the education that comes to us through Psychical Research that the common crowd designates as "the supernatural."

WHAT the average individual is purblindly seeking to say when he makes the differentiation between the "supernatural" and the "spiritual", and expresses his preference by temperament for the latter, is rather that he feels he derives no lasting soul increment from the mechanically occult. The "occult" was formerly descriptive of practices of alchemy, magic, astrology, and other arts and strategies involving use of divination, incantation, and mysteries beyond the scope of normal understanding—meaning all that seemed to be without moral inspiration that enlarges and enriches the soul. In that, he is correct. But Psychical Research and supernatural phenomena fall in a different classification utterly.

Psychical phenomena can be compared in such regard to the laws or lore by which electricity is produced, to turn a dynamo or light a city. There might be precious little about such laws or lore to inspire one to write a poem or love one's neighbor. Nonetheless, a fair working knowledge of electrical current and its manifestations would be excellent to possess if one came on a pole uprooted by a storm and broken wires fallen in all directions, some of them "hot with juice", or if one required power to operate a cement mixer to start the walls of a new home. To know *why* and *how* the psychical motors of mortal life turn, how one gets power from them for constructive purposes or avoids injury from them if handled ignorantly, is quite as desirable on all aspects of life as composing a sonnet or tuning a lyre to qualify one for membership in a celestial orchestra.

Remember, psychical "mystery"—like any other enigma—is only such in the degree of our ignorance.

Spiritual tenets give us Incentive for living life; psychical wisdom gives us Operating Knowledge for living it intelligently.

There is no conflict of consequence between them. They are concerned with two different fields. All of which leads up to this—

When you disdain the lore of psychical ex-

ploration, or the lore that derives from it, you draw mistaken or sterile ideas from the significances of the cosmic machinery, and arrive at conclusions and convictions in spiritual equations that may be erected on errors of the most damaging sort!

¶ *THE true researcher
thinks nothing of ghosts
atop his garden fence;
he sharpens the posts to
see what happens . .*

TRUE Spirituality, as the orthodox consider it, is more vitally dependent on what we call "physics" than psychical phenomena are dependent on spirituality for getting us through mortality with cleverness and dispatch. Coming right down to comparisons or contrasts, if you are outstandingly adept in understandings of psychical performances you are the more spiritual in result than your neighbor "who wants no part of the supernatural", because, knowing the machinery behind life and *how* and *why* it operates, you are left spiritual by the very nature of your wisdom.

Strip the mystery from this or that supernatural wonder, and what you come to behold with clearer and surer gaze is Holy Spirit Itself, unmistakably securing its effects in a world of practical and material affairs. You behold, in other words, *Holy Spirit at work!*

To cry that you aspire to a closer knowledge of Pure Spirit on the one hand but disdain the practical mechanics of its workings by which you could the better estimate and appreciate Its essence, is scarcely consistent, in



fact makes no logic we are bound to respect.

For instance, take the item of Survival of Personality after the metamorphosis called Death. The orthodox idealist conceives of the Death Change as "laying down his body and ascending into glory." He tries to maintain his morale against the cruel vicissitudes of life by relying on a hazy, purblind hypothesis of what occurs when he has met with fatal illness or accident. He has no tangible proofs that such conditions are factual; he lives spiritually, we might put it, in a world of idealistic make-believe. The psychical student of parts has evidence from his explorings and experimentings which convince him he knows exactly what *does* occur, and how and why. And he has no disillusion coming to him when he does make the change, to encounter conditions of which he has been ignorant.

Which is better, to guess or to *know*?

The psychical scholar seats himself in the Demonstration Class, which the benighted call a Seance Room, and beholds a dearly beloved relative reassemble his *psyche* in the physical form again. He carries on intelligible and natural converse with such personality and learns what experiences the relative has encountered in going through the metamorphosis in advance of the student, as well as the nature of the conditions by which all of us continue conscious existence. What he has conveyed to him explains what remains fearsome mystery to his orthodox brother and puts him into possession of foreknowledge of how it is likewise to be with himself at the end of mortality. Apprehension stops. Fear departs. He becomes calm and poised and sensible in respect to this great alteration in the forms of conscious living. He

meets Holy Spirit face to face, so to speak, instead of in imagination or beholding it from a distance. And life itself, even upon this mortal plane, gradually assumes a new and more profitable significance. He begins to discern it—the psychic scholar does—in its proper place and relationship to all other forms of phenomena in the natural universe. From being a penal assignment to unhallowed conditions and jeopardies of earth, it alters magically and wholesomely to enrollment in a Cosmic College where each experience that happens partakes of the nature of a greater and more significant laboratory experiment. Reliable and practicable Wisdom is the spiritual increment from conducting it.

READ what follows in this magazine from such angle and viewpoint.

The profit from a well-rounded and workable knowledge of a psychical phenomena means gaining to a true and proper know-how of what happens to Consciousness on the upward-tending planes of spirit as spirit becomes cleverer and stronger in its possibilities and performings. And apprehension and terror retreat at precisely the pace that one familiarizes himself with the great fundamental processes that are common to all planes as one makes the ascension up through them.

It is not unlike contemplating a journey to a distant country, and perfecting oneself in the language and customs of the land in advance. True and bona fide psychical research enables one to perfect oneself in the language and customs of the spiritual lands "on ahead" so one is by no means a stranger to them when one reaches them.

The psychical scholar, to sum it up, *knows* what his lay brother only surmises or hopes will happen. It is actually the difference between Reality and Hope.

Now let's get down to cases and take up some of the revelations that we do encounter, making us wiser and cleverer in our relationships of earth in consequence . . .



WHY Do Not Souls of the Departed Help Us Prevent Crime? . .

A Study in Spiritual Ethics

then I have a major question. If the surveillance of the so-called 'dead' seems to be so ubiquitous, why should it not be put to some creditable purpose, for instance, either the solving or prevention of crime? Why, for instance, in the promotion of great wars, could it not be reported by such invisible sleuths in advance, what conniving statesmen abroad might be plotting, so that the innocent victims of such aggression are forarmed? The same surveillance could then extend all the way down to the identification of criminals hunted by the police. What you are telling us, about the 'dead' knowing all about our affairs, is either true or it is not true. If it *be* true, it would seem to me that a moral responsibility rests on the discarnate to do all within their power to keep the moral order on this plane from their higher positions of observation, quite as much as it was obligatory on them as citizens to do it while in earth-life. What have you to say in explanation of this?" . .

Soulcraft has never been impervious to the possibilities of psychical assistance in the preservation of law and order. Indeed, many cases have occurred in which it *has* been employed, precisely as our correspondent suggests, al-

HERE is a challenging inquiry from an eastern Soulcraft, bearing on the subject of practical Psychics—

"You tell us in Soulcraft and its publications that the conscious souls of those who quit their bodies do not ascend at once to some allegorical heaven, entirely out of touch with earth, but continue in proximity to the living, observing all they say and do. They can penetrate the stoutest walls, you tell us, and abolish privacies insofar as the ordinary run of humanity is concerned. If this be true,

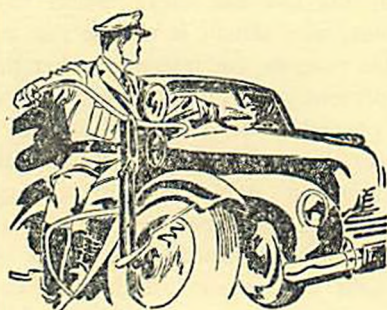
though the nature of such assistance has not been allowed to become publicized. But there are several good reasons why—to put it bluntly—the so-called Dead make poor police officers.

First, it is not their province;

Second, there are higher cosmic laws which must be observed, making it imperative that retribution be allowed to manifest where it is an item in karmic performance;

Third, so long as the great majority of our police officials are devotees of a religious faith which repudiates all possibilities of the Departed communicating back with the living, excepting through the mediumship of the church, any such assistance is looked upon askance as trafficking with demons or familiar spirits.

Suppose we examine each of these, separately and at some length . . .



FIRST, it is not their province.

One of the first things that the layman esoterist learns in his examination into the activities of those graduated from flesh is the fundamental fact that whereas the survived soul is far from being out of contact with the octave of conscious life known as physical, by no means does it have no other alternatives offered for its attention on the Thought Planes it has regained.

Old-fashioned Fundamentalist notions had it that on relinquishment of body the soul-spirit was conducted into the presence of God, its earthly behavior reviewed, and sentence passed

upon it that it spend the eternal future either in paradisaical Heaven or amid the despairs of abysmal Hell. That it might find itself metamorphosized into a state of society pretty much like that of earth which it has so lately quitted, easily in touch with the latter but nevertheless committed to social and academic interests of its own, befitting the advanced state, has yet to be grasped by the earthly rank and file. Communication between the various levels of conscious life is not only possible but scientific—so we are told by those who have made the Passing long enough to have apprised themselves of the facts. As one of them said in the July 13th Candler Session at Soulcraft Headquarters, "we live in the real world, you live in the shadow-world." These metamorphosized people know everything that is passing in this shadow-world of earth, as they care to acquaint themselves with it, but their new and higher status is of so much more consequence that it seems to have continuing first-claims on their hourly attention.

So policing this shadow-world as a job or obligation, they consider not their province. Besides, there are ever the Great Cosmic Laws of Retribution that are ordered by Divine Providence to operate, where the intrusion of discarnate friends might involve them no less in the karma of the earthly principals than as if they were still on that worldly plane in bodies.

IT IS these laws of Retribution, Karma, Cause and Effect—call it what you will—that are so woefully misunderstood, misinterpreted, or not recognized at all by the spiritually benighted of earth, that make clear understanding of the lawful province of the "dead" so different and exasperating.

The greatest thing not understood by those unaware of the Higher Truths is, that in thousands of cases of supposed law-breaking on the earth-plane, the exactions of karma are either working out or the principals involved are exercising Free Will in their behaviors, the effects of which they must pay off to weal or

woe in subsequent visitations. The penalty for interfering in the working-out of such situations is not wrathful sentencings to any perdition by the Divine Potentate; it is automatically the jeopardizing of the interfering spirit's own welfare in the cosmic education of the culprit.

Never for one instant can we lose sight of the major fact that we are all of us existing down here in this material vibration of the "shadow-world" to perfect our spiritual educations. We are here to learn through experience of self-invited penalties, what is proper to do and what is improper to do. Some of us are specifically required to go through with indiscretions of judgment that sometimes bring legal penalties, as an incident in such spiritual education and progression. For the discarnate individual to interfere in such allotments of education would require him to know to a certainty the entire history of such soul on the earth-side and the pattern of karma that he might be working out.

Earthly law, in other words, "wants" a given person for breaking penal statutes. The Higher Law prescribes experiences with such penalties as individualized instances of education or discipline. Merely apprehending a seeming culprit and turning him over to political peace officers is not enough; it must be known to a certainty what the real nature of the drama is, that is being worked out.

As for psychical research, or higher-life contacts, being pursued by peace officers whose religion forbids them contact with higher-life personalities, the less said, the better . . . It may account for the ignoring of such expedients to a greater degree than is realized.

CONSIDER what would happen, were it possible to add to a given law enforcement staff a true psychical sensitive. Out of hand, the entire detective force of any city could be dismissed. Such a sensitive would be able, by ordinary seance room tactics, to give a few moments concentration on the problem of the per-

¶ *LIFE began in a cell
says Biology, and con-
sidering some people it
should end the same
way . .*

son sought in a given case, say who he was and where he was. Only the services of an arresting policeman would then be necessary. But under our system of jurisprudence, how could conviction follow without supporting material evidence? Even the finding of the arrested one's fingerprints at the scene of the malfeasance would not necessarily determine that he was the specific culprit. Earthly law requires more than that, to assure conviction before a jury. Crime must be proven "beyond all reasonable doubt."

No, our invisible friends are by no means available as super-sleuths for whatever transpires on earth, considering all of these conditions and items. They have themselves to keep free of implications in other people's karmas. The only bona fide place where such functioning might show as morally proper would be in the circumstance where stupid earthly peace officers had seized upon the wrong person as guilty of breaking the statutes—and a particularly beloved one was falsely accused of wrong-doing. Then, and in that case only, helping in the righting of such legal wrong might be entirely permissible from every angle.

However, there is another phase of this same surveillance that does operate in far more instances than we acknowledge—and that lies in the case of the apprehending of the whereabouts or guilt of a suspected party by the detective in the case "having a hunch." Listen



to even the most conventional sleuth reciting his exploits in making some brilliant arrest. "Something told me where to look" for the culprit, he will confess. Nine out of ten listeners will charge it up to instinct or inspiration, or even coincidence, when what they are having recited is as clear an instance of higher intelligence taking a hand in an arrest as though the "ghost" transmitting the hunch wore the badge of a policeman.

But as for a "shadow earth-world" being kept clean of *all* malfeasance through the assiduous efforts of ubiquitous sleuths in the next dimension, we should by no means overlook the fact that social vigilance on the part of earthfolk is as much an obligation on themselves as it ever might be on persons in the discarnate. Putting it well-nigh facetiously, if human society is due to be patrolled by ghosts of a sort, why need anyone exert himself to observe the amenities of social justice? Has a house been robbed or a neighbor assaulted? Nevermind reprimanding a lazy or incompetent sheriff, or checking on the whereabouts of a sleepy policeman. Let them proceed right along in their insouciance toward conscientious duty, while we put it up to discarnate patrolmen to do our law enforcing for us.

That would, of course, be working injury on the moral character of the defecting peace officer, condoning with him in his inefficiency or weakness—which would mean doing moral harm to his own spiritual integrity.

In Higher Dimensions this is all-important.

NO, there is every good reason why the relations between the planes are what they are. In nine cases out of ten, when it is proper for higher sleuths to interest themselves in the outcome of a given crime, rest assured they do project into it with more assiduity than is remotely suspected by the benighted.

As for councils of conniving foreign statesmen involving all society in great international catastrophes that might be averted were their machinations known, exactly *that* thing occurs with such positivity that society might be astounded, had it some way of checking. For instance, the Soulcraft Recorder was apprised again and again in those fraught weeks preceding Pearl Harbor, most of what was being done officially but secretly to make sure we entered the war against Japan and Hitler. But acclaiming it brought reprisals on him that are today's legal scandal. Every word of what was charged against him as false or fabricated, has since been substantiated by Admiral Theobald in *The Final Secret of Pearl Harbor*. But does super-knowledge or prescient grasp of what is being transacted mean that announcement of it publically really effects any remedy? Instead, it falls under the Elder Brother's admonition, "Tell men not too great truths with suddenness, lest they turn and rend you."

Viewing the whole of it, there is always a reason why conditions between the planes are exactly what they are. The only way to effect real correction is to acquaint all classes with the truth of conditions between the worlds, and let them act accordingly.

The modern girl gets the shingle on the wrong end



What Shall We Tell Adolescents about the Conditions after Death?

THE 14-YEAR OLD, quite typically, is both expansive and positive, declare Doctors Ilg and Ames of the Gesell Institute of Child Development in a syndicated article that has gone the rounds of the nation's newspapers this

past month and been read, undoubtedly, by thousands of parents. It is not surprising, therefore, that the average 14-year-old when questioned as to his ideas and feeling about death, stresses the prospect of heaven. Fourteen is one of the strongest ages for mention of an after-life. He says simply, "I think, if you've led a good life you usually go to heaven." Or, "You die and you go to one place or the other. If you're *lucky*, you go to heaven." Soulcraft contends such purblind view bases rectitude unashamedly on a reward-or-punishment basis. And this has been the formula for spiritual instruction ever since moral counsel became a part of the premise of all religions.

The question arises, would it not be more profitable and constructive to ground the adolescent in what actually *does* happen at physical demise and let rectitude follow as a matter of moral suasion for itself alone?

¶ *THEY Could Make Sense of the Truth but Orthodox Conjectures Make Them Skeptics*

FOURTEEN is the age of puberty, when the adult faculties are beginning to awaken. Characteristically, it is the age when the certainties of coded science make most impression on the developing personality. Doctors Ilg and Ames go on in their article to remark, "There is also a matter-of-fact acceptance of the inevitability of death: 'My father has more or less of a philosophy in that he says it's something you can't do anything about. If it's good, it's good, and if it's bad it's bad, so there's little sense in trying to do anything about it. I go along with that.' Or you get this viewpoint: 'Well, you gotta die sometime. I'd rather live as long as I can, but when I die, I guess I'll have to go and that's all there is to it.'"

And yet expansive 14-year-olds do like to theorize about after-death.



With typical interest in heaven, one imaginative adolescent told us, "Probably everybody goes up to heaven at first, where they see all the people who have died before. If bad, you don't stay there long. I think that something bad will happen to you if you do something bad. I think there's a special section of heaven for people who haven't been good, and another section for those who have been. There are many privileges in this better part of heaven. You meet people. You discuss with famous people what they did—people from every age. Perhaps there is a place for the famous bad and the famous good. There may be, for instance, a place for the best highway robbers where they can discuss how to rob. Probably they were punished on earth and if they have repented enough and paid back for their sins, they could go on into higher sections of heaven."

Notice in this how instinctively these maturing intellects seek to give description to the various planes of intelligence and moral development, but lacking correct cues on realities they formulate their own depictions of the after-life conditions.

The doctors go on to conclude their article, "Fifteen, as any of you parents of fifteen-year-old know, is a skeptical age. So fifteen brings a change in ideas about after-death. Great skepticism about heaven prevails here—we have found that about seventy percent of our research group of 15-year-olds either disbelieved in heaven, questioned its existence, or were simply disinterested. Thus: 'I figure you must die. You certainly don't go on living in the body. I think that's the end. Makes me feel kind of sad.' But more thoughtful 15-year-olds like to speculate. Though they do not believe in heaven, they like to think what may happen after death. 'I guess death is just sort of a stopping-point. But I believe that when a person stops living physically his spirit remains living in the minds of people, even though he isn't there.' Or similarly, 'I like to think that your soul lives on in people who have known you.' By fifteen, the boy or girl has come a long way in his acceptance of the concept of dying."

HOW tragic the whole of it! Here are two educators, so-called, put in places of scholastic observation of the adolescent, commenting on the purblind attempts of the flowering mind to fasten itself upon premises of *truth*. But they have nothing to offer, of which they have the slightest scientific conviction. If Doctors Ilg and Ames could have been privileged to sit in upon such a materializing session as happened at Soulcraft on the evening of July 13th, and listen to what was propounded by word of mouth by personages who actually had passed through the portals of the after-death, one conjectures how they would be approaching their pupils, or what their reflections would be upon the piteous run of groping adolescents?

It is simple enough to inform correctly these 14-year-olds and 15-year-olds what the scientific facts are, attending the Passing.

First of all, every human creature in the

world has an eternal consciousness that proceeds up through serried vehicles, most of them physically organic, that they may derive spiritually educative experiences in each.

Earthly birth and death is merely the exhibition of this eternal and deathless unit of consciousness seizing upon, or relinquishing, the current organism made available for him or her. This span of occupancy is known as Mortality.

Substance-in-Matter is merely a given frequency of atomic vibration, and higher octaves of vibration create their own realities to the perceiving consciousness, most of them imperceptible to the organic senses of this mortally materialistic plane—which of course makes them no less real to the higher spiritual senses as one proceeds to inhabit them.

The so-called "heavenly" condition apostrophized by all religions since time immemorial is merely a consciousness-ascension up through these octaves or "floors" or states of perception. The soul itself is already immortal, has lived before, and will live again and again. But on each of the octaves up through which it passes, there is a different experience to be gained, new perspectives to behold, new facts to imbibe into this same eternal consciousness. But if, up the ascension from "floor to floor", it is discerned that the educatings in any particular octave have been deficient or incorrectly absorbed, the soul has the election to return to that particular "floor" or social condition on the plane of physical earth and make a second "go" at life—in other words, live the life over or in repeat performance. It is this privilege and prerogative that gives rise to the hypothesis of Reincarnation. *But it is always a voluntary going-back in each case.*

The adolescent must have it impressed upon him that divine awards and punishments are purely earthly concepts, that mortal man is punished by his sins, not for them. No one Divine Potentate would possibly have the time to "try" the several hundred thousand people who die physically every twenty-four hours

throughout all the countries of the world, nor does It do so. The higher ethics is more equitable than that, since similar awards and punishments to all men would necessitate their having had the same standardized "go" at life, socially and economically, and even the 14-year-old is aware they do not.



OF COURSE this leaves the orthodox Plan of Salvation and the Vicarious Atonement more or less a clerical concept. But one and all attest, who succeed in communicating back to mortals on the earthside, that whereas one Perfect Person dying for the sins of countless guilty persons is a paganistic anachronism, on the higher levels of life there actually is more piety, reverence, and adulation of Holy Spirit than is found anywhere in orthodox churchianity. It was a startling disclosure at the aforesaid Soulcraft Seance of July 13th that a Catholic Sister materialized in the full robes of her order, to attest voluntarily that on life's higher atomic frequencies there was no Catholicism whatever, no creeds, "beliefs" or dogmas. Everything concerns the progress in spiritual understandings that has been achieved up through the experiences of one's many earth-



lives. As souls become older in such experiencings, they become automatically more erudite and equitable in their dealings with their fellows, seeing the necessity for practicing goodness for the beneficial effect it has on themselves.

Truly there is little in the true condition and situation of the soul in the higher life—or lives—that the adolescent cannot seize upon from the first day and hour it commences to entertain conjectures about post-mortem possibilities. Ground such a one in the actualities of what happens and nothing encountered throughout all the days and years of adulthood can perturb or upset him. But of course such correct tutelage is verboten at present; inasmuch as it indicts as grossest error and misbelief the foundational concepts of organized theology which has millions invested today, and derives tremendous revenues from the principles and tenets it proclaims about heaven and hell whose only recommendations are the lengths of time that mass humankind has accredited them in lieu of something more reliable.

The truly big thing today's secular educators are missing out upon, is the stern social and economic truth in the ancient adage, "Be good and you will be happy." It is no sentimentality. Being "good" is merely fitting oneself into the pattern of society in any age with such equity in respect to its other members that he proceeds through that specific mortality with minimum friction and opposition. The higher the octave of society, the stronger does this principle apply, therefore the "better" the planes seem to grow. Actually the planes as planes have nothing to do with it. They are

merely octaves or segregations of people of compounded attainments, exercising the spiritual increments they have acquired on the Upward Way.

A GAIN Soulcraft says, there is naught in the Truth to intimidate or confuse the adolescent mind. It is delightfully and relievingly simple. It is man made dogma that has confused and complicated the issues, and applied its own paganistic penalties for the type of life one has been called upon to live. In the whole of it Jesus the Christ is the Great Teacher and Way-Shower. It is Levantine Mythracism that has propounded Him as the "Redeemer" . . . It was from Mythric paganism that the Hebrews took their theologic liturgy that was transplanted to Christianity in its earliest stages.

The expanding and skeptical intellect of the awakening adolescent will go for that; moreover it will find the premise true and accurate to the data of secular history.

But to sit back priggishly, and dissect the intellectual processes of a group of youngsters striving to rationalize what amounts to the purblind tenets of orthodoxy—shockingly the heritage of paganism if the facts be investigated—is to compound the absurd and make a fetish of paradox.

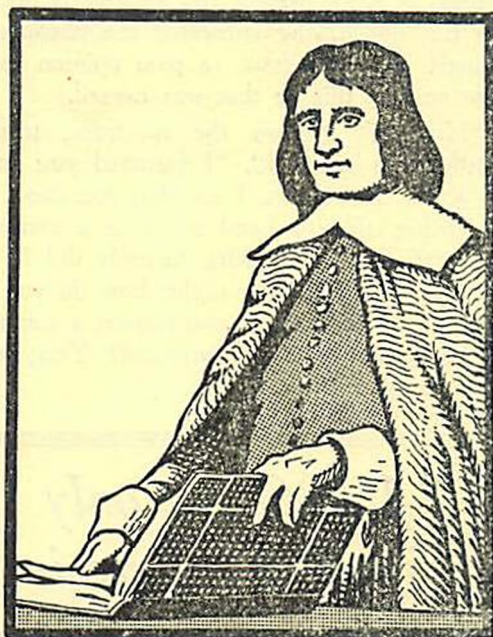
The facts of the after-death existence will stand every investigation that science can conduct. The traditions of theology will do nothing of the sort.

It all boils down to this: Give the youngsters the *truth* and no concernment need be felt about their accepting it.

Do they deserve less, being our own progeny?

KEEPING Clear of Psychical Fixations . .

*WHY You Can't Judge
Higher-Plane Marvels
by Standards of Earth . .*



NORMAL people, accustomed to rational and orderly processes of conceiving and reasoning, meet with definite phases of psychical phenomena and are intrigued and challenged. Maybe, they concede, there is something "to" it. They are willing to be convinced. But almost at once they fall into the tragic error of assuming that anything savoring of the phenomenal partakes of definite laws and exhibitions confirming its truth. The fact that whatever they encounter is outside the run of common experience in secular life, automatically classifies it as metaphysical and yet subject to scientific analysis according to the same rules that distinguish the abstruse in earth-life.

In other words, metaphysics of itself has plowed fixations into the mind of the layman, and he sets himself to judge phenomena by

standards that are largely of his own manufacture. His reaction when results may not stand up, is to brand any and all psychical display as fraud or charlatanry. He wants the merchandise of the higher octaves, to put it in the vernacular, displayed, sold, and used by standards commonly of acceptance on these lower octaves. If such is not forthcoming, or not possible under the circumstances, artful imposture is probably being practiced. Particularly is the youthful collegiate mentality committed to such self-constructed convictions.

To illustrate: Some mediumistic person whom nobody has ever heard about, succeeds in producing something out of the ordinary. The spectator is both challenged and perplexed. He hies himself to the adept or expert, succeeds in obtaining an interview "on a matter of the utmost importance", describes what he witnessed and expects a full explanation and confirmation out of hand. The adept or expert may recognize certain fundamental laws of the

process as being present and apparently operating but not having witnessed the phenomena himself he is reluctant to pass opinion as to how or why this or that was caused.

"Humph," grouses the spectator, usually youthful as aforesaid, "I assumed you knew all about the subject. I see that you don't. So not being able to hand me over a complete explanation of what Mrs. Grundy did in the seance room Thursday night, how do you expect me to believe that you possess a complete knowledge of anything mystical? You either know or you don't."

¶ *SAMBO not only refused to believe in ghosts; he wouldn't trust a ghost as far as he could see it . .*

"My dear boy (or girl)," the Teacher remonstrates, "try to understand it's not as simple as that. Conditions and circumstances on the higher planes are by no means as positive to us, or as elemental, as you're inclined to assume. I've been a quarter-century exploring these matters and freely admit that I don't know one-tenth of one percent."

"But I've described to you what I *saw*. If you can't rationalize it to my satisfaction, I've got to throw the whole business overboard as fraud and humbug."

Such mental performance is merely the attempt to apply the scholastic reasonings from earthly science to a subject that may not be appreciable to the higher demonstrations in any way whatever . .

THE FIRST thing the layman must be made to understand is, that in treating with earthly physics and treating in cosmic physics—which is what metaphysics truly is—the mind is dealing with two separate media. All of this, understand, takes for granted that the psychical phenomena calling up the controversy has been bona fide in the first place. It may not have been bona fide. It may have been willful and infamous trickery. The teacher, however, is supposed to be accomplished enough to make professional pronouncement at once, simply from having phenomena described by a layman, whether it was real or whether it was humbug. If he cannot do so, or refrains from doing it, again in the layman's mind he does not know his business.

The layman will scoff, "If I go to Dr. So-and-So and describe the symptoms of some malady I've caught, and he's a capable medico, ten to one he can say at once what sort of germ has afflicted me. If he can't, or doesn't, naturally I've got every right to put him down as a quack. Why haven't I the same right to set down the metaphysical expert as a quack if he can't pronounce out of hand what the real nature is, of what I've witnessed, assumedly from the discarnate worlds?"

"Because," the heckled pundit will protest, "earthly maladies, or physical irregularities, may be diagnosed and identified by earthly standards. Celestial mysteries have to be diagnosed and identified by celestial standards. Suppose you had to describe the size of a given piece of earthly real estate. If you said it was one mile square, a prospective English buyer would think of a mile as holding 5,280 linear feet. But Chinese or Hottentot buyer might think of a mile as holding 2,000 paces by the human legs. Or take the item of time-measurement. It is largely a matter of consciousness, we find. The gnat above the sunset pasture has lived its entire life on earth since sunup of that given day. To the gnat's quality of consciousness the time-span since 7 a. m. is synonymous with the human being's longevi-

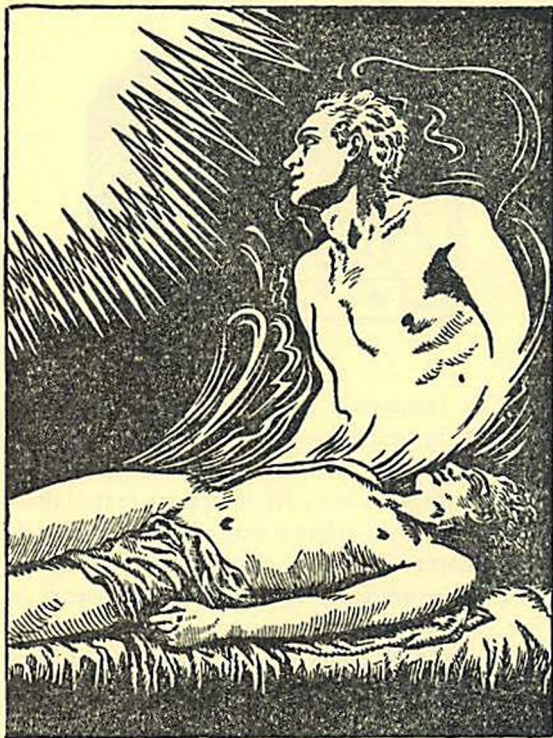
ty of three score solar years and ten. So talking about a 'lifetime' to a gnat would mean quite something different than talking about a 'lifetime' to a human being intellect. And a creature from another planet, or from a higher octave of consciousness, might immediately conceive of a 'lifetime' as comprising ten thousand to twenty-five thousand of our earthly solar years. To arrive at similarity of concepts on all planes means first of all, therefore, reaching similarity of measurement units. And this applies in all practical force to explanations of phenomena encountered at psychical sittings. Is the Englishman a fraud because a mile to him means 5,280 feet whereas to a Chinaman it means 2,000 paces? Is the gnat an imposter dealing in humbug because a lifetime means the number of solar hours that have passed since sunup?"

It is the difference in such standards—or media—that makes it so difficult for the pundit to explain everything supernatural that has happened to another, or pronounce the last word in rationalized metaphysics. Psychical research has not yet proceeded to that point of scientific erudition that all phenomena fall at once into definite categories, and the adept or expert can pronounce from a neophyte's details precisely what happened in the seance room up over the grocery store when a kangaroo came down the chimney and vanished out the window, to leap back into the fourth dimension from the roof of the shed.

Some of the "problems" presented to psychical "experts" are quite as monstrous as that. In one western seance room it was announced that an elephant had been materialized, with a small Hindu boy seated on its head, and how could an elephant do such a thing lacking the mental concentration and intelligence to "think itself" into proper manipulation of the ectoplasm? The "teacher" of sacred metaphysics must explain all, to the satisfaction of the skeptical mind, or he in turn is as great an imposter as the corner gypsy who affects to know how much money the tall, dark, and

handsome suitor of the oldest daughter will possess who is coming into her life in 1962.

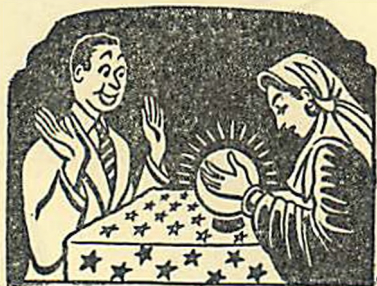
The fact that the gypsy's client has no daughter whatsoever, and couldn't get one excepting by adoption, to meet a suitor in 1962, leaves discrepancies in respect to the gypsy's clairvoyance.



HUMANKIND cannot be censured for having fixations respecting "proofs" that make for logic and common sense—fixations that are the accumulation of practical experiences with life on this plane of the secular. On the other hand, the professional researcher has long since recognized that the field of discarnate phenomena is as broad and complicated as *Materia Medica*. And things do not prove out, one, two, three with the same infallible dispatch as displays of phenomena in the natural world of three dimensions. This by no means indicates "there is nothing to them" or they are the product of imagination or char-

latantry. It indicates there are forces at work whose fundamentals have not yet been sufficiently explored to be understood.

For instance, take the item that Daughter Harriet in materialized form touched upon in the Headquarters sitting of July 13th, respecting the appearance of ourselves in this earth-world to denizens of the higher planes.



"You frequently appear to us, daddy," said Harriet, "as much *smaller* in size than you show yourselves to us when we enter into this lower rate of vibration in order to appear materialized to you," implying that it was a diminutive world of humanity she was observing when in her spiritual condition. "Moreover," she went on, "we can estimate the nature of your current temperamental condition by the mist or haze that surrounds some of you like a personal cloud when you are indulging in worry or concernment over some earthly dilemma. It's this mist that causes us to give attention to you quickly and remove by the powers of prayer which you never know about. You say you awaken in the morning 'feeling better' and attribute it to a good night's rest, but what your guardian mentors may have done for you during the night may be quite something else."

Harriet is thus observing the conditions in mortality by and from her enhanced spiritual standards, of which we in fleshly bodies have no ways of adjudging. To us, thoughts are merely idea-notions that flow at caprice through the mind; to Harriet and the companions of her world, our thoughts are actual *things*, or

material realities, that become substantial and then dissolve as occasion commands.

But try to explain such difference in observation to the high school sophomore whose only notion of physics is gained from being present when the thought-form of the kangaroo leaped from the hearth to the windowsill and thence off the shed roof. He wants to know *why* a kangaroo, and not an armadillo, a porcupine or flying saucer acrobat?

As well ask why a lady in an audience in the course of ten minutes will entertain thoughts of the pain in her right side, the whereabouts of her lawfully-wedded spouse at the moment, why Mrs. Janes bought that perfectly awful hat at the local millinery yesterday, and what's going to become of daughter Jane if she persists in running around with that smooth-tongued fuller-brushman? People, of course, think the thoughts they do by association of ideas, but who can expound the workings of associations of ideas? The astronomer can explain the associations of planets and their behaviors from season to season, but the thinkings traveling through Milady's pretty head in the course of fifteen minutes concern another media—sheer intellectualism—not planetary data whose causations have been established.

Christ put it in a nutshell when He so ably expressed it, "If I tell you of earthly things and you understand them not, how shall you understand when I tell you of heavenly things?" What is such a query but acknowledgement of different media of values and their operations?

It would be one thing for the teacher-adept to come gradually into technical knowledge of "heavenly things" as represented by the enigmas of psychical phenomena but for any meeting of minds the pupil must know at least what values and equations are being talked about. The layman neophyte wants such values and equations interpretable in terms of what he understands from experience with this earth-plane. When he cannot have them he is dis-

grunted and at a loss. He expresses such disgruntlement in terms of rancor toward his teacher who deals in imponderables—to him. Items in other media "don't make sense." To get them to make sense, instruction must be forthcoming in the altered standards, first. But the neophyte fails to appreciate the reasonableness of this, and manifests no patience with it.

AT THE July 13th seance, Mrs. Eddy spoke in materialized form for twenty minutes on the crying need in current times for some sort of college that taught intelligently the whole philosophy of the life of the soul. But ironically enough, the first to put up an organized fight against such an institution would be her own Christian Scientists, whom she taught to repudiate all possibilities of communication. This would not stop her, of course, from being active in a program to establish such an institute, letting her former communicants follow into it as they might. But the whole of it does illustrate this problem of Fixations. Sister Mary grooved and regrooved in the minds of her followers while on the earth-plane, the fixation that all forms of Spiritism were fallacious. Graduating into the Higher Side herself, she has been appalled since the 1930s at this major blunder that distinguished her career, and is begging her friends to aid her in undoing it. Soulcraft's are by no means the only instances of her reappearings to such end. She wishes to see something established that shall acquaint the laymen of the world with the fact that communication between the planes of consciousness but under right conditions and according to sacred laws of celestial ethics, millions of them today could be enjoying continued lectures from the literal lips of their beloved leader, not knowing her solely from the pages of *Science & Health* and naught else.

It is a long cry from the hour spent by the high school boy, seeing the thought-form kangaroo take off from the roof of the garage, to Mary Baker Eddy well-nigh heartbroken that she has shut herself off from those who now

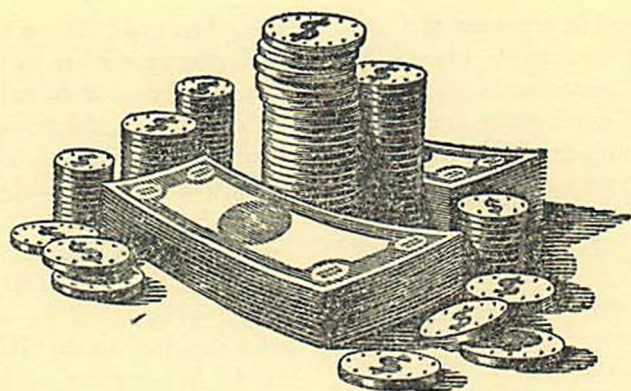
deify her and built an unsurmountable mental wall that forces her to restrict her after-death appearances to doctrinal strangers.

Nevertheless, the premise is the same in both instances—striving to explain the ethics and standards of one plane by the ethics and standards of another plane. And Mary Baker Eddy is by no means alone in viewing life by altered standards as her mental position becomes elevated. What shall be said for Sister Cecile, who appeared in the July 13th seance as well in the full costume of her nunnery order and solemnly assured her friends in flesh that "there is no Catholicism in the world to which I have gained now . . . only one Truth, one God, one Christ"?

The whole concept and vista is so tremendous as to leave small room for fixations of any sort. As for the materialistic skeptic who sneers, "If all such things be true, why need humanity have waited—or why need those in the Higher Life have waited—to bring home the facts of it to humanity so long a time after Jesus as the year 1954?" the counter-challenge may be hurled, "If human beings have been on earth since Miocene times, and the art of physical healing had had its experts since the days of Hippocrates, how did it happen that so major a discovery of physiology as the circulation of the blood had to wait until the year 1657 A. D. to be determined by Dr. William Harvey?"

Think it over and take stock of your functions. Perchance like distressed Mary Baker Eddy you may be building walls that only tomorrow in the years you may be forced to scale yourself, and get over as you can.





HOW You Can Master the Art of Thought-Materializations

ALL LIFE is merely a matter of vibration. The higher the rate of vibration, the higher and stronger the created thing. Thought vibrates at a higher rate than anything concerned with Form, and therefore is a subtler and stronger agency than any other within your control. If you master the Subconscious through which these Thought Vibrations go out and reach other minds through *their* Subconscious, you can literally control the thoughts of one who has no protective barrier of knowledge.

More than that, you can if you know the method *create concrete materializations of the spirit-substance that is the universe.*

But this comes only to those who have toiled for years to achieve the technique. For the present you must be satisfied with the simpler forms.

¶ *FIRST Steps in the Process of Bringing Literalities to Pass by Proper Mental Attitude*

THE FIRST step is inner repose. The next is a constant holding of a visualization of the thing desired as though it were already accomplished. Then you must endeavor to surround that visualization with an atmosphere of Love and Harmony. This is possible only if the object of desire is really a worthy one. Not that any unworthy desire may not sometimes be achieved in this way. That is known as Black Art and Black Magic. This however, is the setting in motion of a negative force and its final outcome is a boomerang against the one who unleashes it.

When you work upon any project there are two questions involved: What you do and say, and what you *think*. And the first is perhaps a tenth of the whole. Of course if your thought is constructively in harmony with your word and deed, you have a ten-tenths proposition. . .

Now as to some details—

¶ *IGNORANCE of the law does not prevent the losing lawyer from collecting his bill . .*

YOU DO not concentrate upon the way in which the thing is to be accomplished, nor even upon the persons who will bring it to pass, *because then you limit things to the persons or means your limited vision sees*. In the spiritual universe may be potentialities much greater than those you grasp and if you dwell simply upon the complete and perfect thing always as a simple unit for the expression of a much bigger possibility, then you paint the picture with the vibrations of thought and it can go on to the next step which is Materialization.

This materialization may be accomplished in many ways. The simplest is usually through action upon the Thoughts of others who are in a position to forward it, but remember you may have no conscious knowledge of *who* is best qualified to forward what you want. If you send out your thought vibrations in the right way they will be picked up wherever they may be by the right person.

As a man thinketh in heart, so is he. And this goes for body, soul, and spirit. We add to this: As a man thinketh in his heart so is the world he lives in!

NOW IF you have labored to bring a worthy thing to pass and have added to that labor the Power of Thought, free from any doubt or hate or any destructive vibration, *then it is already yours!*

But remember again, it is the Subconscious through which the constructive vibrations must pass to reach their goal and if you are not in control of the stream it may carry doubts and fears of which you are not consciously aware. It is for this reason that we say the first step is inner repose. Without that you have no way to control the Subconscious.

You ask if this means that you can influence the subconscious thought of anyone *anywhere on the planet?* What is Space to a fourth dimensional activity? When a vibratory rate is high enough, it practically has none of the barriers of the concrete world. . .

Now when you thus visualize, it is helpful to draw a word picture of the desired consummation, not with many details but the essences of it, and repeat orally the word-picture in a somewhat rhythmic form. This is not because the words help in the accomplishment directly, but because they help get the right idea into the Subconscious and shut out random or contradictory thoughts of which you might hardly be conscious. In other words, they help to concentrate and focus your own mind. These words must never be phrased in negative form and you must hold clearly the mental vision at the same time you say them.

What we have been saying is only for such occasions as offer opportunity, preferably before sleep at night and the first thing in the morning. Add to this during the day any



chance for concentration. The rest of the time simply do what is to be done with the mind at rest as to the outcome and a feeling of peace in your heart. To prove your faith, act in all things as if the matter were already settled. That is, make your plans with that in mind.

¶ *THE FINE thing about raising a large family is that at least one of them may not turn out like the others*

THERE ARE people of vibrations so earthly that they are incapable of response to spiritual vibrations such as ours, but they are still subject to vibrations from fellow-incarnate minds, or from those on this side who are earthbound and not yet vibrating on a spiritual plane.

There are three planes of Vibration with infinite vibrations in each plane—

- (1) There are the purely spiritual vibrations.
- (2) There are the Thought vibrations.
- (3) There are the vibrations of Matter.

We are able to make contact with those of earth who have become conscious of their spiritual nature and therefore vibrate in the lower ranges of the spiritual plane as well as in the others. Those who are thus graded also vibrate in harmony with others like themselves and you have as a result what is called Affinity.

On the mental plane the rate of vibration may be raised by taking thought, by study, by practice, and by meditation. The vibra-

tory rate of the body is its index to health, as health is acquired through proper care and right thinking and spiritual harmony. Because of the last, the body's vibration rate is automatically raised and it becomes a finer instrument for the spirit's use. The rate of spiritual vibration is raised by every spiritual vibration the soul gains.

Is idle pensiveness a Thought Force? Sometimes most effectively! Because a condition of unconscious repose is present and the subconscious is easily accessible.

This is a source of possible trouble because you may negate your moments of concentration by thoughts of doubt or fear sent out in such unguarded moments.

MATERIALIZATIONS are the essence of Thought, working out in crude matter, but guided by the intelligence of the materializing ego. They are made by vibration of such pitch and tone that they go beyond any of the Rays, so to speak, and are made of pure ether.

The ether is the universe in raw. It is Spirit awaiting manifestation but without any guiding intelligence. It goes to the outermost boundaries of so-called space and then folds in upon itself in a manner that you could not understand without understanding what is meant by the Fourth Dimension.

When a Directing Intelligence wishes to make Spirit manifest, the first move is to get permission of the directing intelligence of Universal Spirit. When this has been allowed for a worthy purpose, the next step is taking thought to the type of Materialization desired. This must always be for a constructive purpose and often the best form suited is the purpose to be obtained.

When that purpose has been determined upon, the ways of Materialization are many and complex.

THE UNIVERSE is motion. Motion is an attribute of the all-pervading Spirit of Love. You cannot have Materialization there-

fore, without having Love. When Love and Harmony are therefore present, intelligence can start the ether in motion wherever it happens to be that the manifestation is desired.

Intelligence is self-motivating when it is a manifestation of Love. Being such, it can also motivate the ether in which it functions. There are properties in the ether not yet discovered by chemists or scientists that help intelligence in the business of Materialization. They are radio-chemical substances which when acted upon by Thought produce that queer wave known as the Electron from which all matter is built up.

Now when a materialization for a worthy purpose is desired, you can see what happens. Thought vibrates in and on ether and starts radio-chemical disturbances of these as yet unknown properties, and from them is produced the electronic wave and the simpler forms of Matter. The simpler forms of Matter by the application of still more intelligence can be built up instantaneously into the most complex. Time is not a factor in this process. It can be done almost in one operation and we get a materialization at once.

WHEN YOU want to materialize in Thought in another brain, the process is not much different. You always have automatic permission when your purpose is worthy. So there is nothing then to prevent you from so exercising the same sort of intelligence which any of us would, in appearing to you in flesh. That is, start the ether spinning in Thought Waves faster and faster until they begin to produce heat. This heat is a form of electricity which energizes the life stream and flows in it till it finds its objective in human affairs.

Whenever you want a materialization in thought in the brain of another, the first thing to do is to step up the conscious vibrations in that person by means of your own subconscious sending station. Do this by calmly concentrating on the object or purpose to be obtained. Gradually increase the feeling and Harmony within your heart. Keep this up as long as the

emotions will stand it. There will be a stimulating outflow of energy into the ether that will gradually build up subconscious activity in the minds of those concerned in your objective. *They may not be the persons you imagine at all, but they are connected with the project or they would not get the vibrations.*

Just so long as you keep stepping up the ether vibrations you will build up subconscious knowledge into deliberate conscious action. The process is not difficult but it is complex and requires some practice. You should not be carrying any other purpose or thoughts in your brain when attempting a concrete materialization. You must concentrate by elimination of every irrelevant topic and idea, so as to have a clear sending channel for your idea to be materialized.

Do not try to concentrate by overly fixing the conscious attention on the objective. Take it easy but make it simple in constructive aim and pursue it diligently.



YOU CAN materialize thoughts favorable to your worthy purposes in others by a calm, deliberate and single-track fixing of the whole attention on the person, thing or purpose, and holding it there until the whole thing has actually come about. You may not know the process involved but you will be in possession of the rule that governs it.

That is the way that the Hindu Yogi move inanimate objects about. It is very easy to accomplish when you have a bit of practice. It means the employment of persons on this side,

however, who are invisible to you and not any materialization out of raw ether.

This of course accounts for much of the mystery in telekinesis. The strength does not necessarily have to be closeted inside Matter in order to function. It can come through a variety of sources, all of which are commandable at will. One of these sources is ectoplasm, as I have said in a previous discussion. In broad daylight this ectoplasm is invisible. It is only seen when it employs some form of materialization. Nevertheless, it may be in existence anywhere at any time and reach out from the Fourth Dimension when feats employing strength of any sort are required.

In a darkened or red lighted room it is possible under certain conditions to see this ectoplasm with the naked eye although usually materialization in some degree or other is present.



THE THEME of materialization has been the origin of much literary and spiritualistic humbug. It is not possible to materialize promiscuously or to scare people at sight. That is employing it negatively and reacts quickly on the instigator. When materialization is effected it is usually for some very constructive purpose and only for a moment, as the energy

employed by Thought to get the result must be tremendous.

You ask why we do not cooperate in the cause of psychic science. Because we are not interested in advancing the cause of psychical science; we are only interested in advancing the cause of religious spirituality, which is quite another thing. We are not above a materialization when it means the strengthening of faith. But as for scientific experiments, so-called, why should we be interested in convincing a lot of skeptics who will not believe even after they have been shown? We have better ways of employing our time, even as our Lord did no tricks of magic to gain followers but worked vast miracles when it meant the saving of individual souls.

This whole subject of materialization, both of Matter and Thought, is something that you should investigate and practice fully.

When you have a point to attain in Space, you figure the distances before trying to figure out equations. It is the same with the activities of the Subconscious. You must establish the principles of contact before you go trying to make the human equation balance. You have made the human equation balance in times past, after figuring distances, so to speak, and you felt the proper satisfaction over your mathematical achievements though you did not always recognize their premise.

You have been given a gift, let us say. It is rare and worth receiving. You have a sense of gratitude for the gift. But if the giver owed you money you would somewhat discount the gift as a gift and feel somewhat cool toward it. The same applies to a project that creates a gift by Thought. It is due you for your work in creating it, and so having received it you do not feel that you should be overly concerned at getting it.

THE VIBRATIONS begin instantly when you start concentration, and reach their maximum power when you send love and harmony out with them. They do not die and have

to be renewed. They go on and on and keep in motion until they find their human objective.

When there is no doubt or fear, they get through your subconscious at once with the greatest ease. In fact your Subconscious is eager to send them out as it anticipates a pleasant return. Only when Fear enters does the way get blocked—and always remember that doubt is a form of Fear.

The contact is always subconscious in the recipient, when enough is stored up, and it must crop out in action. The vibrations reach all those in any position to advance what you wish done but do not imagine always in the same degree. Some are spiritual minded and easy to reach; others are not. Gradually however, the Thought Waves accumulate until they cause a kind of distress and then comes materialization in form of action.

Do passing thoughts irrelevant to Materialization do any permanent damage? Practically none if caught in time and neutralized by others of shame and chagrin.

You start sending out vibrations the moment you start thinking about a thing, but so

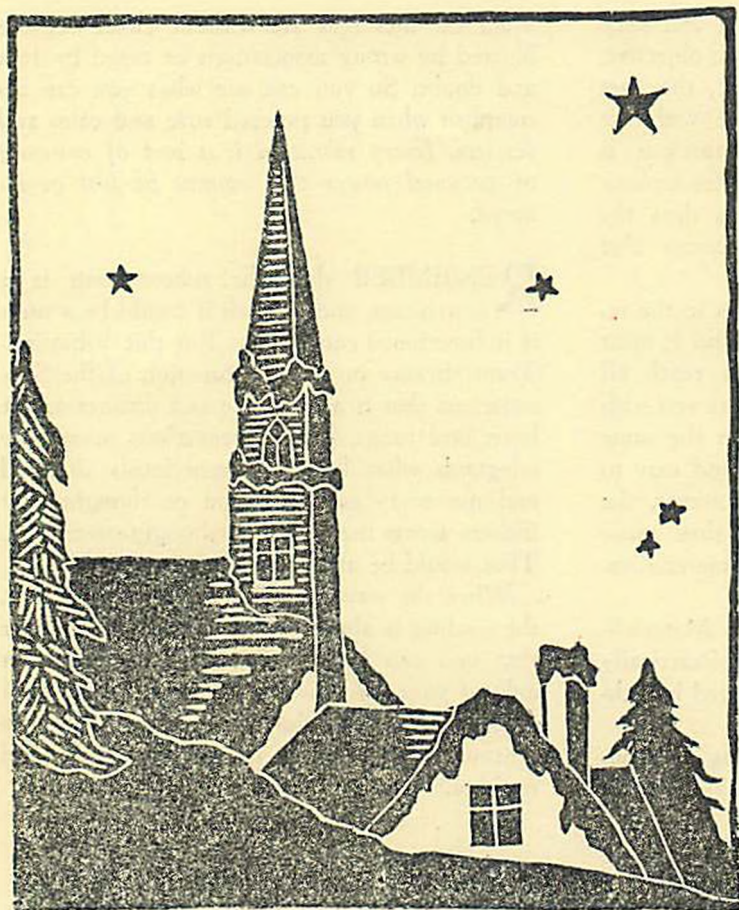
often the messages are without effect because blurred by wrong associations or taxed by fear and doubt. So you can see what you can accomplish when you proceed sure and calm and fearless. *Every vibration is a sort of emissary of personal power that cannot be lost or ignored.*

REMEMBER that the subconscious is a storehouse, and as such it would be a mess if it functioned consciously. But this Vibration-Transmittance power is a function of the Subconscious that is as separate and distinct as the heart and lungs. The Subconscious must only telegraph what has been consciously digested and not every passing whim or thought that flickers across the screen of thought-perception. That would be another mess.

When the way is cleared of doubt and fear, the sending is almost instantaneous. So you see that you can be the associate controller not only of your own destiny but of the destiny of others if you keep the channel clear and concentrate constructively in worthy causes and projects.



MEN are better than they seem, said Emerson. They like flattery for the moment but they know the truth for their own. It is a foolish cowardice which keeps us from trusting them, or speaking to them rude truth . .



Reverend Confirm

¶ *SEANCES Continue
to Demonstrate Truth
in Clairaudient Scripts
as Higher Intellectuals
Physical Form Make
Appearances at Headquarters in Indiana*

By the Editor

BERTIE LILLY CANDLER, whom I consider the greatest materializing medium I have encountered in over a quarter-century of Psychical Research, is by name a celebrity in every American household where Soulcraft publications or books are read. You will recall my first meeting with her as I described it in *Why I Believe the Dead Are Alive*. My friend and colleague, the late George B. Fisher, was responsible for my memorable acquaintance with the lady. He halted his car in front of my then residence in Indiana, the year I moved

northward from Asheville, and came in to tell me a strange story.

"I was visiting John Milton, the blind psychic, in Toronto," Fisher recounted, "when he got a communication affecting to come from my mother. Mother has been on the Higher Side since 1923. She wanted me to go at once to Miami, Florida, walk up to a house at an address John would furnish, ring the bell, and say to whoever came to the door, 'I'm here to make contact with my mother.' John supplied me with no clue as to who might be living at the Miami house, but coming as it did from him, I felt the request was not without significance. Anyhow, I motored down . . .

Candler's Materializations Soulcraft's Doctrines . .

"The address when I reached it looked to be a combination residence and church. A handsome middle-aged man answered the bell and I relayed John's instructions. He seemed neither surprised nor puzzled. Taking me into a church-like room, he introduced me to his wife—a portly and personable blonde. The name of this couple was Kimmey but the lady professionally goes by her maiden name of Bertie Lilly Candler. She was a materializing medium, I learned, and within the next half-hour I saw it proved.

"At a sitting which was immediately arranged for me, my elderly and very distinctive mother, came toward me in a recreation of bodily figure clad in a dress that I recalled having had made especially for her in a New York shop the year before her death. Mother had been an exceptionally heavy woman, weighing over two hundred pounds. The dress had a special design of beadwork upon its blouse. As I've been in the manufacture of dress-patterns earlier in my life I remembered beadwork like that, particularly. The figure certainly was mother's, the dress was mother's, the facial expression was mother's, the voice was mother's. Moreover, she remained in such recreated form talking with me for nearly a half-hour about family affairs of my brothers and sisters in Toronto, of which she knew everything, and gave me advice in respect to one of them. You have simply got to meet this Miami lady, Chief, and give me your opinion of her uncanny gifts."



A month or so later, at George's residence in Darian, Connecticut, I did so.

I CANNOT remember accurately just how many seances I have since had with Bertie Lilly Candler, but she was the first medium to bring me face to face with the reembodiment of my own daughter Harriet. Harriet has come to me since through other mediums—precisely the same girl, with the same voice and personality—but it has been from Bertie Lilly that she seems to have drawn the greatest odic force to perform the many feats of materialization that she has.

In 1941, Bertie Lilly and Edward, her husband, were the house guests of Adelaide and myself when we were living in Indianapolis, and a professional acquaintance began ripen-

impossibility of selfish love, or even foolish love, or too indulgent love. There can be no such thing. If Love is more than an emotion it is wise with an instinctive inherent in the great Creative Force of the universe.

When Love is Love it sees first and foremost and clearly the highest need of the beloved, and its whole effort is to minister to that need utterly regardless of return or reward. There are few in the flesh who can so love, and fewer still those who can so love not only the ones whose destiny is linked with theirs but all the world.

Love is the Creative Force. Love is *spirit in action*. In the human equation, Love is the creator of all that is in harmony with universal spirit. Then when this creation is accomplished Love is its perfect flower. So is Love the beginning and end of Man the Microcosm, as of the universe the Macrocosm. So is Love the beginning and the end, and so is there one beginning and one end, and so no beginning and no end.



LOVE is harmony, as we have said. But do you know how complex and wonderful are the laws even of musical harmony? Do you know the part that mathematics must play in the composing and rendering of the most spiritual and ethereal music?

There is harmony, indeed, in the whole universe, and its laws are no less accurately worked out than are the laws of music. You need not learn mathematical formulae: the only thing to remember is, that for a really intellectual grasp of such problems as that of the Fourth Dimen-

sion you would need the mind of an astronomer or mathematical genius. Death itself is but a passing over into this Fourth Dimension. You live in it then and feel its meaning *without being able to put it into words*.

All these laws of Love—by which the spirit of Love works in the universe and in soul of man—are not our immediate concern. From time to time we can give you glimpses into their working and into the inner meaning of the Fourth Dimension. But it will come out in connection with other matters and will be a *feeling* such as those on this side have, rather than intellectual understanding. Now to return to Love—

LOVE must accomplish its ends by the use of harmony, but after many incarnations you learn the mathematics of that harmony and you are able, as it were, to compose by instinct. So when your human soul is in its highest developed state it is able to operate in accordance with laws of harmony it has no conscious knowledge of, but whose intricacies are safely stored in Subconscious Memory.

It is this which you mean when you say that you have recognized a "kindred spirit" . . . you have become conscious of the synchronization of vibrations of whose very existence you were unaware.

Your task is to keep yourself so finely and exquisitely attuned that you may never be unaware of the beauty of the tone that comes from such synchronization.

WE HAVE overheard you remark that Love is rather a sort of sublimated compatibility that we recognize between ourselves and others, for which Vibrations are responsible. But that is not quite so. Compatibility usually implies an intellectual parity of some kind and you may have this sense of one-ness with a child, a moron or a genius. This is the explanation of the many strange marriages and friendships.

Love, as the world is accustomed to use the word, is synonymous for almost everything in the universe *excepting* love. Weakness, sentimentality, possessiveness, selfishness—all these are hidden under the sacred name of Love. But there is one touchstone. If Love is really present you may know it by the miracles it works. Sentimentality becomes sympathy without pity. Weakness becomes strength. Possessiveness becomes desire to serve. Selfishness becomes selflessness. And all of life flows together in one joyous rythm until earth is lost in heaven and heaven is in Man's Heart.

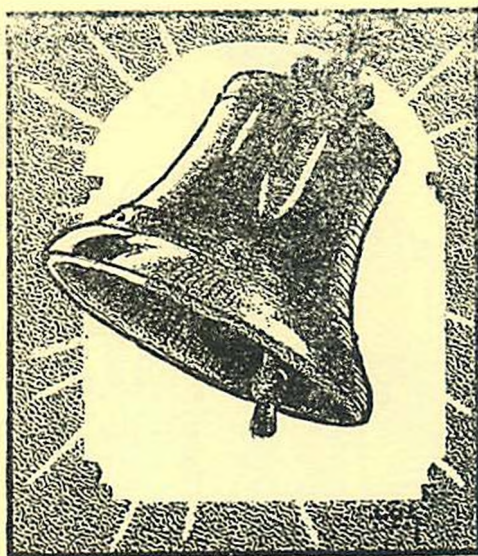
LOVE is the law and the Flower of the law. There is one lesson to learn in all your journey through human form, and that is the lesson of Love which seems so simple and yet is so complex that many fail completely to learn it and lose all they incarnate to gain.

Love is not Love until it is entirely aware of its own nature, and that means aware of the nature of the Universe. To learn the lesson of Love means to learn the whole lesson of divine wisdom. Do you think a few incarnations would suffice for that?

There is included in that lesson all the human discipline, of mental control, of physical perfection, of utter fearlessness, of utter selflessness, of complete understanding of all men, of complete love for all men, of complete union with the Universal Spirit and ability to commune with it at will.

There is no substitute for the word Love excepting *Spirit*. They are one. When you use the word affection you use it usually in its earthly connotation and it may or may not have aught to do with Love or Spirit. Affection may be merely the fruit of Self-Satisfaction or of physical habit. This is also true of many so-called friendships. It is only when these are radiated by Love and have their roots in the Spirit that they share in the spiritual nature of Love.

Romantic love shares in this nature only when it is a symbol to the human entity for



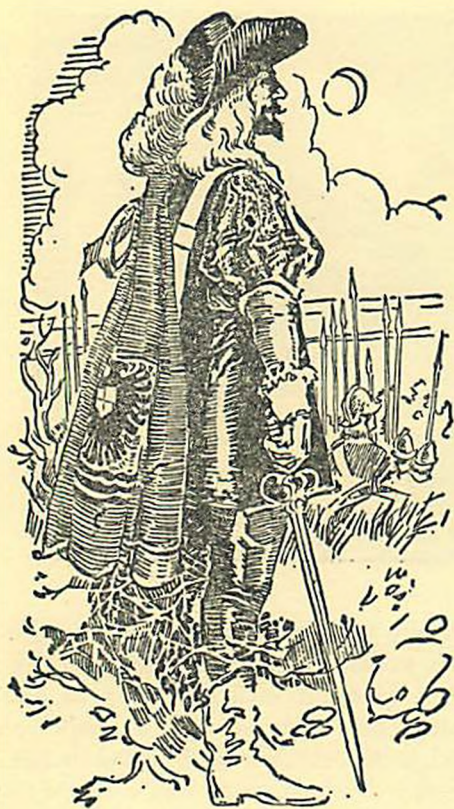
its union with Universal Spirit. When two human souls so love that they merge their identities, as it were, yet each preserving its own separateness, then their union is a symbol of that which is the culmination of human destiny. In the higher development of man *even the act of sex contact becomes the symbol of this union.*

DO YOU see then, how great is the desecration of earthly marriage when this Love is not?

There is no marriage without Love and when Our Lord spoke about Divorce, He spoke always a parable. When he said *wife* He meant wife in body, soul and spirit, not the woman who happened to be so designated before the law.

Because there are those who made of His words an instrument for misery, do not judge the words. Is history not full of terrors and crimes and persecutions all in the name of the Master of Love and Wisdom?

For those men who had no perception of the spiritual possibilities of marriage, have laws been made. For them the Master's words literally *For those of spiritual perception, the inner meaning of those words!*



DO Celebrities Appear by Plan or Accident? . .

THE DRAMA of Changing Civilization Moves Ahead, but Professional Souls Play the Roles by Commission

SAYS a southern correspondent: "I wish you would make it clearer to me why some folk appear to come into life to write their names large on the pages of history, while ninety-nine out of a hundred human beings seem to be consigned to hopeless mediocrity. What is one required to do to qualify for roles of worldly leadership, so that he can feel in his heart his earthly tenure has been worth the effort?" And another writer, treating of similar subject, remarks, "I have heard it said that the ratio of careers as celebrities—for the progressing soul—to the ratio of mediocre roles, is four of the latter three of the former. Have you any evidence authenticating such statistics?"

Looked at in one light it might be said in superficial criticism that both correspondents are suffering from indistinguishable forms of inferiority complexes. Such adulating of fame, and wishing to leave a remarkable career in history to mark them, stacks up as infantile ideology to the adept and accomplished soul who is seriously qualified to enter upon a job of real leadership, inasmuch as he appreciates what a debatable reward for earthly ordeal is the thing known as Fame.

First, however, let us dispose of those somewhat grotesque statistics about ratios of fame to ratios of nonentity. Soulcraft, for all its explorations into the higher octaves of consciousness, has never heard mention of souls selected for high worldly position according to percentages of careers in mediocrity. And it bases its doubt of any such statistics on the profounder

working knowledge of what celebrities truly are, as regarded from loftier octaves.

To begin with, it is a foregone acknowledgment that to be celebrated in any department of worldly commerce, art, or statecraft means to play a role of leadership. Such leadership means first of all, and most of all, capacity for assuming responsibility and toiling under stresses and strains. People who envision fame as attending on the prerogatives of the queen in *Alice in Wonderland*, who spent her days crying "Off with his head!" or "Off with her head!" are displaying little more than the child concepts of the readers of Carroll's classical biography in respect to authority.

The queen—or more properly the king—in the true sense is the hardest working or hardest worked servant in the kingdom. Of course this makes no reference to monarchs who are mere constitutional figureheads. The king of olden time, who held his position by sheer effronteries of his superior talents, knew neither rest nor leisure for body, soul, or spirit.

He "had what it took" to declare himself the most capable and effective character in the life of the tribe, the clan, or the empire.

WITHOUT a doubt, the literal pages of social and political history are already written for a thousand years ahead. We have the right to deduce such fact from the circumstance of Clairvoyance, or the pronouncements of such a prophet as Nostradamus. But specifically, which souls as units of cosmic consciousness shall enter into the physical bodies of the characters in any unrolling international drama, seems to be determined by the celestial Board of Directors passing upon the moral and intellectual qualifications of such candidates who are available or may wish to volunteer.

In earth-life, filing clerks aren't sent overseas to represent Departments of State at Geneva conferences, nor are seamstresses chosen to be matrons who procreate or mother inter-

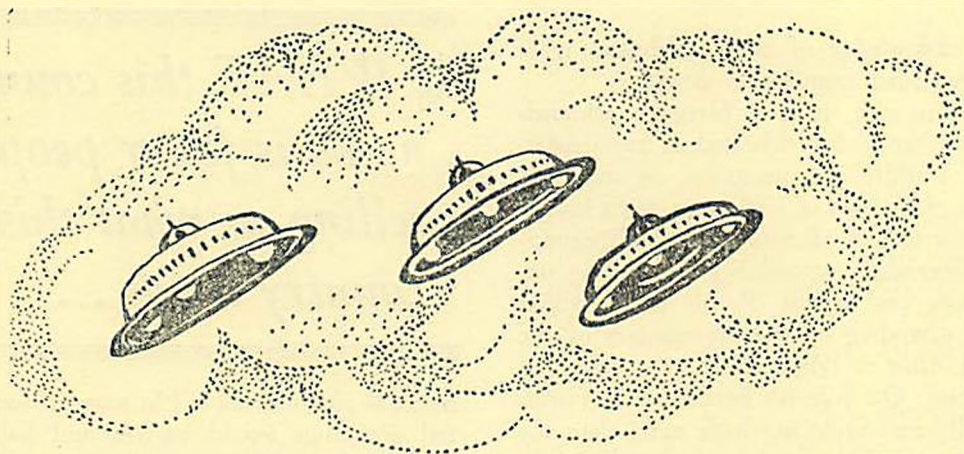
¶ *WHAT this country needs is fewer people telling us what this country needs . .*

national philanthropies. No more in vast celestial plannings would untried and half-developed souls receive commissions to enter into earth-life and perform great acts that write their names boldly on a thousand years of history. A great monarch like Akhnaton, or the first English Edward or Peter the Great—or an outstanding queen like Zenobia, or Elizabeth, or Victoria—would be the product of long, long years of patiently working up through heavier and heavier responsibilities, to acquire the stamina of nerves and mentality required by such roles. And the same thing goes for a Washington, a Lincoln, a Franklin, an Oliver Cromwell or a Henry Ford.

Celebrities who do great works in any period are but repeating on the greatness of lesser works in earlier sequences. In other words, we might liken the celestial hierarchy to the transcendental Board of Directors that it is, meeting and conferring with the following converse—

"The times having matured for it, who is most capable of entering upon the mortal scene and playing the role of a Plato, a Socrates, a Charlemagne, a Shakespeare, a Richelieu, a Swedenborg, or a Thomas A. Edison?"

Then from an upper hierarchy of souls of proven character, the likely ones are chosen. They may enter into mortality the offspring of the most mediocre parentage but remaining in obscurity is impossible. Their inherent spiritual quality will not tolerate it. Furthermore, always do they have helpers and guides from



the higher levels who are aware of both their cosmic identities and destinies and see that they are "at the right place and at the right time" to do what is expected of them at the appointed instant.

Humanity, of course, knows nothing of such arrangements, much less accredits them. Even great villains—seemingly—play their parts as do the "heavy" actors in a theatrical script, more or less for the sake of the role in itself and its place in the affairs of evolving humanity. However, this last by no means substantiates that all villainy is predestined villainy, quite the reverse.

THE THING to bear in mind is the truth known to the bona fide great, that they attach their real attention to the business of doing what has fallen to their hands to accomplish and to Tophet with how history is due to regard them. Really great people, in other words, never give a thought the year around to their greatness. They are just themselves, and adulation customarily bores them. The "little" man or woman, forever bores them. The "little" man or woman, forever fretting about keeping up with the Joneses, is thereby demonstrating his or her cosmic adolescence, actually not ready as yet to assume adult responsibilities or commissions.

For such reason, it seems to be, that great souls back down the cosmic roster disclose as having been so many celebrated persons. They display over and over that "they have what it takes" to go into life and bear the responsibilities and stresses of leadership without whine or whimper. In fact, they proceed directly along with their careers and destinies no matter how mankind regards them—and whether it bequeaths them an estate on retirement in their old age or burns them at the stake. They require to be true to the stupendous characters they have cultivated by life on life of contesting successfully with every kind of circumstance, and "run true to type" no matter what the period or social dilemma.

In short, from all that Soulcraft has been able to acquire from twenty-five years contact with higher planes and their ethical viewpoints, each and every one of us is *earning* his or her qualifications for a long list of incarnations that will be of more moment five thousand years from today than they possibly could be made to appear at the hands of the most accomplished press relations experts, no matter how well compensated.

Stop worrying about your incarnations, therefore. What are you in the *present*? The past and the future have a neat way of taking care of themselves—not to overlook your celebrated awards and decorations . . .

GREETINGS



AM your friend, and my love for you goes deep.
There is nothing I can give you which you have not got.
But there is much, very much, that while I can not give it
You can take.

No heaven can come to us unless our hearts
Find rest in today. Take HEAVEN!
No peace lies in the future which is not hidden
In this present little instant. Take PEACE!

The gloom of the world is but a shadow
Behind it, yet within our reach is joy
There is radiance and glory in the darkness,
Could we but see, and to see, we have only to look.
I beseech you to look.

Life is so generous a giver, but we
Judging its gifts by their covering
Cast them away as ugly, or heavy, or hard.
Remove the covering, and you will find beneath it
A living splendor, woven of love, by wisdom, with power.

Welcome it, grasp it and you touch the
Angel's hand that brings it to you.
Everything we call a trial, a sorrow or a duty
Believe me, the Angel's hand is there; the gift is there

(over)

And the wonder of an overshadowing Presence.
Our joys too: be not content with them as joys
They too conceal Diviner gifts.

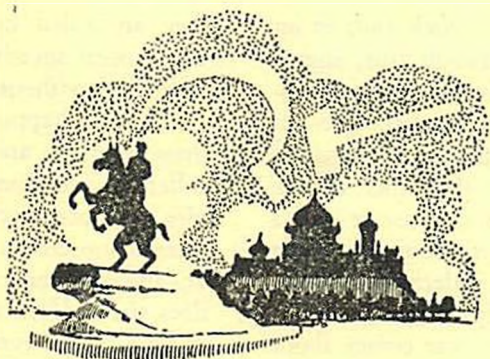
Life is so full of Meaning and Purpose
So full of Beauty—beneath its covering
That you will find earth but cloaks your heaven.

Courage then to claim it: that is all!
But courage you have; and the knowledge that we
Are pilgrims together
Wending thru unknown country, home.

And so at this time I greet you.
Not quite as the world sends greetings,
But with profound esteem and with the prayer
That for you now and forever
The day breaks, and the shadows flee away.

Fra Giovanni—1515 (?)
(1387-1455), (Fra Angelico) Italian painter





WHAT Mentors on High Planes Tell Us about Russia and China

YOU ARE approaching a time when behaviorism in high places is making itself felt in a most peculiar manner.

Contraband spoils of war have left humanity with a strange heritage

of hate and lust that must be worked out in destiny.

One might say that the spoils of war are almost as bad in their effects upon humanity as the war was a crime in itself.

That is not literally true, of course, inasmuch as the war was part of a great world program that is now in execution.

But the war left effects that cannot be cancelled by legislative assemblies, or peace panegyrics, or any of the other palliatives that a carnage-torn world is adopting to get redress from the smart of its wounds.

TERRIBLE as it was, the war was but an incident in human affairs. There will be other wars of lesser consequence, no doubt,

¶ A Paper on How the Celestial Octaves View the Global Situation

until the end of time, just as there will be neighborhood squabbles and personal quarrels between close relatives until the end of time. No matter how much men love each other theoretically, they offend one another constantly by their habits and customs. This does not mean, however, that great world wars that beggar humanity and leave wounds almost impossible to heal, cannot be retarded or actually stopped.

WHAT is taking place when we come to consider war as war? One people or another, to put it mildly, is endeavoring to gain something which apparently cannot be gained by the legitimate methods of orderly procedure. *War is a lust of impatience on the part of one*

people or another to go about their ends in an orderly way. It may arise through fear, aggravating competition in trade, inequality of standards of living that breed dissatisfaction in neighboring peoples, any one of a thousand causes. No matter! One or the other of the peoples involved makes war because it wants to cut the knot of circumscription that binds them to seek their ends by orderly procedure, natural law, or amicable adjustment.

Make no mistake about it, war comes about because one people or another *wants* to go to war.

A war may be trumped up or manufactured psychologically, but deep underneath all the martial activity lies what might be called "an understanding hatred of the issues involved" that makes one side or the other determine to cast patience aside and gain its ends by force of arms.



WE HAVE an example of this abroad in the world today in two countries that are quietly preparing for a great martial struggle—Russia and China. Neither of these countries knows who is going to fight, in a manner of speaking. Each fights humankind today in its subconscious thinking because in each case there is a blind intolerance of the other fellow's rights and viewpoints as contradistinguished from its own ideas of what is right for a state and its citizens. Make no mistake here, we tell you whereof we know.

These two states today are dictatorships of most malignant type. They may not seem to be dictatorships, but we call them such because

they are ruled by absolute authority against which open speech cannot be made, critical or otherwise, without endangering one's head.

What is happening is, that the peoples of these countries are being taught and trained in collective actionism based on an apparent new idea in government that the welfare of the state is supreme to the welfare of the individual, and that only in the welfare of the state does the welfare of the individual accrue.

This cannot continue for long without something explosive happening. People are bound to say in reaction: "By what right do these two nations set themselves up as arbiters of the final word in beneficent rulership? Mayhap we have institutions pleasing to us, and benefiting us, that seem quite as important for our peculiar methods of development as China's or Russia's." Antagonism is born subconsciously. Ridicule is rife and leads to racial resentments that would otherwise pass unnoted. The whole results in an eventual embroilment because a cardinal principle has been violated—the rights of people to self-determination of their own form of government as a God-given heritage that is part and parcel of mortal life.

YOU cannot have life of profit to the individual soul without having different gradations of humanity which different persons must come up through, one by one, gaining benefits from each of their own peculiar pattern.

You can have government so imposed on all peoples theoretically that the very plan of life itself would be defeated.

It is because this is true that no world conqueror can ever make his gains secure.

By some majestic feat of arms he might arrive at a pass where he commands the homage of all world governments. It will be a temporary makeshift of affairs, however, projected and held together for supernal force. The moment his personality is removed, epitomizing the force, his martial organization of so-called world government will decay and disintegrate.

THE governments of the world elsewhere are *what* they are today because they work out this cardinal principle in actuality. They permit persons of different racial characteristics and temperaments to be held in check by authorities peculiar to their own racial construction, serving ends and purposes whose business lies in developing and intensifying peculiar spiritual traits.

All of which serves the purposes of original creation.

That is to say, you cannot have one supreme government by any feat of arms that will be lasting because you are going against the dictates of Almighty Providence. You can have a world government based on equity to all nations and admission of the rights and prerogatives of all nations to develop in their own ways and serve their own peculiar purposes—governments of understanding, that is, racial toleration, and interdependence. *But that is as far as world government can ever attain.*

God would blot out the planet tomorrow if by some feat of devilry or human perverseness the nations of the world got together and so intermingled themselves that races as such became lost in obscurity through their interdependence. The life plan could not then be achieved.

THE rights of peoples to rule themselves in their own way are relevant to the great plan of life on earth, generation by generation. And yet, on the other hand, we witness the phenomenon of lethargic countries like Russia and China suddenly springing into international prominence, taking on new leases of life, and manufacturing confusion in the counsels of states in that their actionisms become threats to the peace and welfare of neighboring states who wish to live and be ruled according to their own standards.

What can be taking place and why is it permitted?

Now, in a manner of speaking, all things are permitted, since out of the sum total of

human experience in all of its various phases, comes spiritual wisdom that enhances the psyche of the individual, no matter how small or insignificant a member of any given state he may be.

On the other hand, there are some things permitted, as we say, almost by Divine fiat because they bear witness to human frailty and the foolishness that any man, group of men, or nation of individuals can carry out its own unique whims in defiance of universal law that appertains to such matters.

¶ ONLY Americans have mastered the art of being prosperous though broke . .

THIS is going on today in both Russia and China to a marked degree.

We had a case lately where Germany tried the same thing from quite other motives and yet upon the same premise. Germany sought trade gains and commercial advantages for her national manufactures and put the power of the state behind them to realize them by force of arms if necessary. China, on the other hand, is now playing a kind of superb politics, seeking to gain wealth and prestige by international strategy. She is a case of a state who has leaders with a remarkable talent for leadership, an ample energy, who is seeking to serve the ends of their people by acclamation and intimidation. It will be a hundred years yet of living under high pressure of industrial development before China can ever hope to attain to that stalwart status economically or militaristically, that enabled Germany to hold the world at bay for over four years. China could fight

no world war, but she could easily start one—and no doubt will play her part in the attempt to start one—were it not for the intervention of other agencies which cannot see such a colossal crime precipitated on humanity again.



NOW let us turn to Russia and greet a wholly different set of international circumstances working out to her own "bereavement of intellect" in counsels of state.

Russia is a vast potential power, both man and mineral, which has yet to give accounting of herself in the annals of history. She is attempting to do something that has never been done before: enslave a dozen different races of people industrially, to work out the grossest capitalistic idea under the guise of industrial democracy that the world has ever witnessed. But beneath the actionism of these two powers something vital and significant is operating.

These two powers are taking credit unto themselves for being something different from their brother powers, operating in a different manner, and in the minds of the average citizen to date, for far more beneficent ends.

This, of course, is a delusion and a snare for the unwary.

No one government can ever set itself up contraposed to all other governments and think itself powerful enough to hold all those other governments at bay while it converts the rest

of the world to its own manners and methods of dealing in and with humanity.

That is the way of suicide, for underneath the activities of the mass in the countries so opposed to it, a blanket hatred and hostility will be growing sooner or later that will effect an open breach and mark that peculiar nation out for destruction at the hands of the horde.

LET us consider what is eventually to happen when China and Russia attain to a place where they openly dominate the chess-board of international politics.

Long before that time arrives, each nation will have marked itself out for slaughter by a deep-rooted antagonist that will be interpreted as menace to free institutions everywhere.

In the exact ratio that these nations are successful in their dominating, they will be exercised and cajoled for a while by weaker peoples. But underneath the political weakness of those peoples will lie an ever-strengthening fabric of blanket animosity that will work out in the actionisms of those who advocate free institutions, so that in the end those nations will pull down the temple of civilization on their own heads.

ALL over the world there are men located who are calmly adjudging these things in the depths of their own quiet hearts and—startling as the assertion may seem—*making provision for them.*

The times will see great denouement in the years just ahead, for never was the need for leadership greater than in the present generation.

The governments of the world at present have fallen into the hands of political giants who are moral weaklings. Spiritual leaders of tremendous capacities, trained in fires of experience in other lives, unknown as yet for who and what they are, are quietly watching the trend of events. They only need the exigencies of practical politics and the world's moral needs brought to the proper pitch, to

step out of obscurity and say, "We are physical weaklings but moral giants, in that we deem the current methods to be wrong in both concept and substance, holding mad havoc for the race if they are permitted to continue. We say they shall not continue, and we make a bold bid for a hearing before the world."

These men are the souls of great chieftains, great generals, great statesmen, great moral teachers of the past, who have come into life each in his own instance to aid in the advocacy of new moral principles in dealings between nations, who have seen the errors of their own statecraft in cycles that have gone, who are

now ready to lead the hosts of earth peoples out of this morass of unkindly opportunity wrongly directed by purblind politicians of the present.

In America these men have the greatest possibilities because the mind of the American public is most pliant, malleable, and functionable in the matter of new ideas and attraction to new leaders.

In Europe the process of attainment to power will be harder. *But it is out of America that the true knowledge of world redemption must arise to make the functioning of those European statesmen easier.*

It's All In the Script!

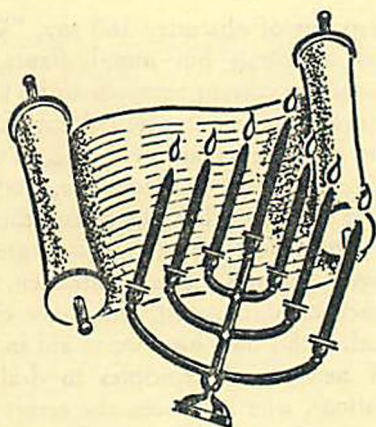
DO YOU wonder at the thing which you term Evil? Do you not perceive that in every drama there must be contradictory forces, and that opposite every hero must play a villain? ¶ You say that God must be dispassionate to let so much distress afflict the earth. But is it distress, in its final analysis? Would a theatrical performance be worth the watching if dirty work were proclaimed at no crossroads, if the heroine were menaced by no one in moustaches, if the second act dropped no curtain on virtue triumphant? What then is the Charted Life but the Script of the Divine Drama put in your hands for learning, speaking, acting, that you may know the lines which you speak in the Piece or carry a spear before the footlights at just the proper moment?

Do you refuse to be an actor? Is it your caprice to dash before the audience and "ad-lib" in jargon? Pray what would that get you, inasmuch as the Drama would not make sense unless other players were able to take their cues from you and thus supply you with co-operation?

Remember, the only Free Will which remained to you after accepting your role, was that of acting to the utmost of your talent. But is that not enough?

Keep in mind, too, that there is no more real distress in the world than there is real distress in the heroine's peril in "The Lighthouse by the Sea." The hero crashes in at the proper dramatic moment. Rescue is inevitable. ¶ It is all in the Script!

Your Ideas about Religion Will Alter with Mortal Death



THERE is a proneness on the part of people while in earthly life to argue religious issues and call it Religion.

Warnings have been given by theological authorities that what is taught must savor of sanctity, else it has no meaning to the crowd in religious thinking.

We say to you, never has a premise more execrable been laid down for the formulation of any great religious movement.

We on This Side have discovered that Religion does not consist of continually talking about Deity. Pure and undefiled Religion before God and Man shall consist of making known to one another the facts about your own Godhood and doing good to one another.

ARGUMENT is useless in discussing God. Whether God is this, that, or the other, affects no circumstance. You are reaching a point in your earthly development where the true fundamentals of theology must be: God is, Man is, the Universe is; stop talking about them and be a good neighbor!

These tenets are the components of a new religious movement that shall presently sweep the earth.

Proposing to mankind to outwit the adversary and build a temple to Holiness at one fell

¶ A PAPER Written upon Higher Octaves Describing How Theology Appears to Spirit

stroke, is not the idea for which we on this side are laboring.

You will see the sense in the reason for this when you have graduated from your earthly bodies and blind man-made concepts, and joined us in these areas of higher spiritual perceptions.

MANKIND is not saved *en masse* in the abstract. He is brought together *en masse* for instruction, it is true. But the technique of his ultimate salvation is something else again, the instant salvation is something else again, the instant he considers himself.

We tell you that it is impossible to consider mankind in the accumulate in the Plan that is now working out among the nations. Man as man is the individual, solely and utterly. *Saving the individual is the true salvation of the races.*

PROFICIENT performance in what is being attempted, consists in utilizing the individual in every instance.

Individuals are clarified mankind as well as mankind classified for your purposes. We have treated with you in the past on the basis of abstract performance because group truths must be taught before the individual is reached. But this arm of power is utilized by the individual's performance and execution toward any given goal.

The time comes when the warfare of individuals as such must be recognized, not the warfare of abstract mankind.

Each man persists in something to his hurt. He follows his own manifest idea upon a subject, perceives it, acts upon it. He is the link in the chain of circumstances that binds circumstance into a recognizable thing.

When you think of mankind, think no farther than one individual. A million individuals or mankind in the accumulate is man added to himself one million times, no more nor less.

WE HAVE, therefore, reached a point where the woes of humankind are no greater or smaller than those of the single given case.

People are distraught today, obsessed with lechery, hounded by penury, considering ways and means to increase their riches at the expense of others, giving a farthing and expecting a pound. They wish us to propose for them some means or method by which the world may be saved at a blow. And while it may be saved by *mass action*, that will not come about until the powers of each individual man and woman are explained or postulated so that they see that all the world is no greater than themselves.

YOU have heard it said that the world is to fall on barren times, ushering in calamity, giving no thought to the weak, proposing that the strong shall relinquish their strength, expecting that those in authority shall give of



their substance toward profound movements for the general edification of the mass before the time of trial is ended.

All this is apparent as happening in the present. The degree to which it proceeds is one of ignorance and calamity so long as mankind fails to perceive that the factors involved are of his own making, that each man has it in his own power to alter and destroy circumstance when it is in error, and to generally improve that which is approved as his apportionment.

Mankind is in error in thinking that the mass is responsible for his woes. *There is no mass*, we tell you, and this applies especially to your work.

You have heard us say that the million is the one and the one is the million. That is correct, emphatically, when we come to the woes which now afflict the individual. True, it is impossible for the one to alter the dictates of social custom. Man moves as a class in his social habits and business employments. He is bounden to certain economic laws that have him in their grasp and bend him at the force of movements that treat with large apportionments of peoples constructively or destructively.

He is made to realize that he is a unit in a mass when he considers himself socially or economically. *He is not a unit in a mass when he considers himself spiritually.*

He is the mass!

He will leave much of his animosity against his fellows behind him because of the social and economic pressure they exert upon him, when he makes up his mind that he alters his world according as he alters his spirit.



Life is a transcription of true spiritual factors into economic processes and the integrity of the individual becomes the watchword of the time. Today people think of themselves as buffeted by factors over which they have no control. Perfidious belief! *Who are people but themselves?* We say this to you as having understanding.

CONSIDER this: A man builds a house and plants himself a vine. He considers he has a home and a tree to give him nourishment. He comes to the point where he desires more than these. He looks abroad and sees that other men have these also. Not being content with his own possessions, he desires that which shall exceed his neighbor in social and economic apportionment. He wants two homes, two trees, to give him individuality.

Right there he has erred.

Two homes or two trees introduce economics!

Behind them was the spiritual equation of wanting to surpass his neighbor. The time has come for a housecleaning of ideals and that is a spiritual gesture solely.

Mankind is obsessed with making himself lord of all he surveys whether it be nature's property or his neighbor's. There lies the cancer of the present social malady, an old one perhaps, but now new in its vitality. You are to explain that to him in no uncertain terms. We call on you to do it.

BUT this does not mean a harangue in the market places as you have decided by some of your preachments. Instructing you in eternal principles has enabled you to grasp fundamentals of living. That far you have been right. You have not been right in your pronouncements of procedure that will lead mankind out of his present hiatus of woe. *It is not a question of reforming the race but a question of a spiritual economics of the individual life.*

Men must have a set of new ideals by which to live. This does not consist of new palliatives for aged sores, but in making each man realize that he is the artisan of his own temporal adjustments to life.

A return to fundamental sobriety of conduct in apportioning the dictates of the mass and mob to the individual life is the question at issue, after which all else follows.

WE HAVE said in the beginning that the question of God is not paramount to this—that man shall love his neighbor as himself. Man is not now loving his neighbor as himself, *but loving himself in terms of his neighbor.*

Do you perceive the difference and be wise.

It costs money, time and effort to call the individual man's sense of himself to his attention in this respect. We have been nearly two thousand years doing it and only succeeded in specialized cases. Now the time has come to make a gesture in self-reliance, as it were, and convince mankind that his woes are brought upon himself by a grasping and a grubbing after the unimportant.

No spiritual essences are procured through possessing inanimate properties. Quite the contrary. Life is an equation in foregoing that which seems to be desirous from the point of view of the pocketbook; not that man should

return to a state of savagery and nonpossessing, for that is silliness. Lawful possession for lawful needs is a tenet of life too profound to be ignored in any social state. *Unlawful possession comes in attaining and having that which possesses spiritual distortion in the mind of one's neighbor, setting up an unbalanced ideal as to what is necessary to attain unto individuality in the personal consciousness.*

We have heard of statesmen, poets and philosophers who have lived great lives without possessing an unnecessary farthing, dwelling in humble cots, making no undue display of their increments, not usurping that which was not theirs by right of lawful manufacture. To say that they denied themselves individuality is to utter a paradox. Life gave them more than they gave to life.

All this is history to one who will read the biographies of the great. But rarely has a rich man attained the kingdom of heaven, because he started with a perfidious premise. He seeks individuality in the number of his orchards, not by cultivating the one tree of his own temperament. Thereby does he open himself to universal competition in creating individuality and quickly finds himself surpassed and his individuality thereby lost the instant that his affluent neighbor has one tree more in one orchard more.

THE remedy for all this lies in the individual soul who seeks the individual way out of this sheepfold of colossal misinterpretation of what individuality really is. We speak of this with reverence when we say that God is not interested in mankind as a mass. *God is interested only in the individual as a soul, and the reactions of the individual as a soul to life make up the essence of his godhead.*

Men and women await to be told this with thunderous force at the present time.

This is not a purblind homily on social economics or spiritual quandary. It is a direct



command to service of a specific character with a weighty import in the years just ahead.

The time has come for the swing of the pendulum of achievement away from commercialism and into bigotry of a spiritual type. That is to say, mankind has suffered mass recalcitrance to such a degree that each man making up the mass is asking himself whence this hiatus of common sense arrives.

He is asking himself why it is there is no Balm of Gilead in dollars except to create more and more stringent want spiritually as wealth piles in greater and greater manifestations of coinage and influence.

Coming to him at this time are the true saviors of humanity who preach a strange sermon, not a sermon of chastisement but a sermon of enlightenment, not a sermon of society going to pieces under the pressure of mass action but society building itself on a surer foundation—universal acceptance of the truth of truths about individuality that mankind can attain, not by temporal acquisitions but spiritual recognitions that have naught to do with God only as God applies to himself.

THE time has not come to date to start a reactive movement away from the demands of gross Mammonistic penury and into influence of spiritual nobility. Humankind must go on for a while yet in its various recalibrations, thereby creating for itself a more dev-

astating hunger for the truths which we on this side possess to promulgate.

We bid you do this however: Take thought to our message and bear it no malice because it does not seem duly specific here as to procedure and action. There is at hand a time when the generality becomes the specific in circumstance. You will be apprised of that time by the circumstances themselves.

But this is true none the less: We have a condition in society today where the mass is eager to see the integrity of the individual brought forward, *and he who brings it forward strikes a keynote in the manufacture of a vast world anthem playing a paean of peace to harassed peoples everywhere.*

NOW mark this well: The program to be pursued when those of influence come to you and say, "What would you have of us?" is this:

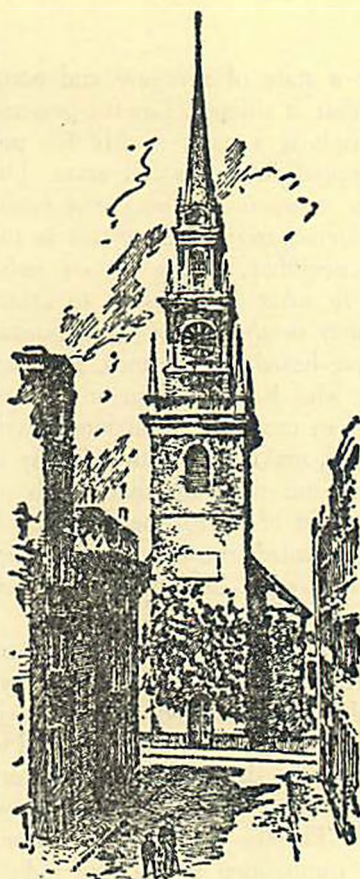
"I seek a profounder way to proclaim to the individual his personal sense of importance to the universe."

"I seek to make him feel himself an essential part of the universe of worldly men."

"I seek to lead him into knowledge of the true way to arrive at individuality which takes no thought of a neighbor's possessions but instigates a movement to bring out individuality in other ways than accumulation and concretion."

"I seek a way to make man feel his own importance in the universal scheme of things by solving individually that which he now sees as a problem for mass action."

"It is a movement that commends itself to the practical mind, destroys no assets, provokes no antagonism not of righteous mein, gives each man and woman an inspiration, and simplifies the life equation to a search after God by finding God in the depths of his or her own spirit."



IT IS NOT a pretty task that confronts us in this world at present.

We have been charged with heresy by our fellows. We have been told that we have transgressed in not supplying mankind with a sure panacea for his social ills. There is none but this: *that each man and woman realize that the whole world is themselves.*

Bring people to a sense of this and they will grasp spiritually the Divine principle underlying all life, not waste themselves in vagaries that would solve humankind's problems by executive fiat or perverse legislation.



Short Master Messages . .

Not Included in the *Golden Scripts* . .

"The Plan as the Plan Goeth Not Astray . .



MY DEARLY Beloved:
Know that I do have
small powers over men
excepting when in their
hearts they do acknowl-
edge my presence. They
do make us confusions
whereat ye complain.
Know that I control
Matter through my
ministers. Know that
they have power to
move mountains and

visit such power upon you.

Verily do ye have such power in yourselves if you would but employ it. I say that ye are mortal yet immortal. I say that you have been visited by Holy Spirit that hath taken clay from your eyelids, yet see ye not for a little while yet. Behold this is the reason—

Men are waiting to behold your powers. They are circumscribed themselves. They say, He that hath power, let him use it and we follow. Know that I do come unto you and say, Verily have ye power now yet must growth of it come



slowly, else do men perceive you as leaders verily before ye are ready to lead.

The plan as the Plan goeth not astray. Know that time is Time. Verily doth the unseen world know its æons of events. Know that when I speak of Time I do conceive it as ye conceive it.

Hear me, beloved; ye are troubled in your conceits.

Master am I, telling you that ye do execute a mission. Know that such mission is executed within the cycle of event. I say, naught else mattereth. Behold ye are fearful of event in resource needlessly.

Men come unto you and say, We do this, or, We do that. Loving you in their hearts they make promises that appeareth seemly. I say unto them, So be it.

Verily they perform not the thing that was promised; gold hath its clutches heavily upon them, they give it not easily. Yet do we love them and wait patiently, know that I behold your quandaries and give you patience. Naught that is greater can I give you of myself.

Ye do ask in your waitings, And are not the coffers of the universe the purse of Holy Spirit? why therefore descendeth not its wealth upon us if we but perform a holy work?

Nay, not so; your reasoning hath an error. You are unseemly in your patience. The coffers of the universe are yours indeed *when ye are leaders*. Serve your apprenticeships for such, I tell you; thereat resource cometh.

Know that I am powerless to affect men who desire me not, yet do I receive and love them. Know that I minister to those of my company, even though they do not recognize my speech. I say unto you, plans are in the working. They are constructive, being plans for my company. Yet make I such because of the perversities of those disdain me, even as I make plans for these, my sheep, who do mischief innocently, not interpreting as I wish.

Verily I say unto you in secret, *men have powers in flesh which spirit hath not*. Spirit hath powers which flesh hath not, else would there be neither spirit nor flesh. Men have senses that spirit hath not, else men would not go into flesh for the profits of experiencings. Behold when I was of flesh did I not suffer in flesh? Now that I am Spirit do I not suffer as Spirit suffereth?

Behold men have senses of flesh which they use not. When those of the Light use them do the slothful not cry, *Behold, a miracle!*

Verily it is miracle. Verily it is not miracle. Ever is miracle measured by that called limita-

tion at estimating strength and using it.

I give you knowledge of how to overcome such limitation but spirit hath knowledge only and not practice as doth flesh. Spirit considereth; flesh performeth. Spirit maketh contemplation that this be possible and that effective. Flesh goeth to and fro performing in flesh, by powers of flesh, and not otherwise.

Ye do ask of me as to Second Sight. I say unto you, beloved, ye do have the answer in your spirits. Ye do have the power to utilize such talent even in the present or ye do have the possibility of not using such talent for years and years.

Verily ye do answer what ye do ask when you say that my peace cometh unto you. Greater peace cometh unto you as ye will it. In it come gifts that I send you. Be advised, my beloved, few are the gifts that come unto you otherwise. Gifts have a power to ennoble those who receive them, yet do I make gifts different in essence from those of earthly givers.

I say: Let the heart perceive; lo, the heart taketh or rejecteth according to its nature. Be ye convinced that I give you gifts having our Pact ever in mind. Yet I say unto you: the gifts come with use, faintly at first, scarcely disclosing that they are gifts, growing mightier, I say, as ye do use them.

Gifts that are divine have a slowness that is strange to mortal flesh. Come they in a twinkling to manifestation of spirit and lo men say they are of Satan. Come divine gifts quickly and lo men reject them in their hearts, knowing not how to use them.

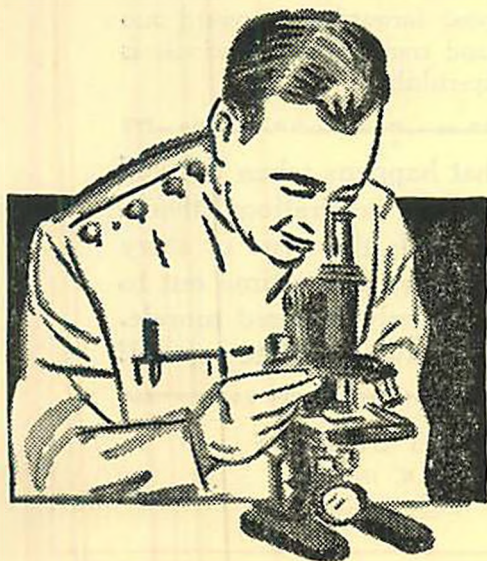
I say unto you, be ye receivers of divine gifts and great shall be your import among the sons of men in this your generation. Presently I tell you more. For the moment I say . . .

PEACE



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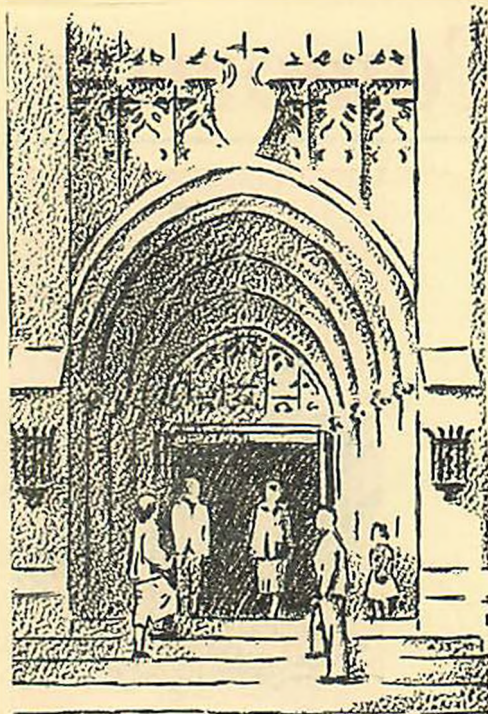
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